PROCEEDINGS

of the

THIRTY-SECOND MEETING

of the

National Conference of Catholic Charities

St. Mary's College, Notre Dame

HOLY CROSS, INDIANA

August 23-26, 1946

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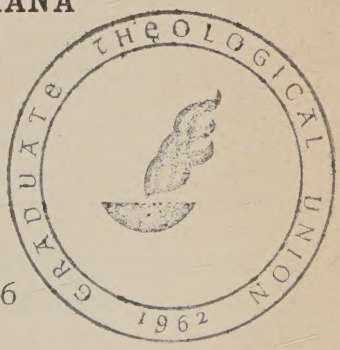

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PROCEEDINGS

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National Conference of Catholic Charities

PART I

SOLEMN PONTIFICAL MASS

Sunday, August 25, 11:00 A. M.
St. Mary's College Terrace

Celebrant: Most Rev. John F. Noll, D.D., *Bishop of Fort Wayne*
Archpriest: Rt. Rev. Msgr. Thomas J. O'Dwyer
Dacon of Honor: Rev. F. Harold Nott
Deacon of Honor: Rev. George P. Jacoby
Deacon of the Mass: Rev. John J. Lennon
Subdeacon of the Mass: Very Rev. Msgr. William J. Cassin
Chaplain to Archbishop Rummel: Rev. William Minnick, C.S.C.
Chaplain to Archbishop Rummel: Rev. William A. Bolger, C.S.C.
Chaplain to Bishop LeBlond: Rev. John H. Wilson, C.S.C.
Chaplain to Bishop LeBlond: Rev. A. J. Wibbert
Master of Ceremonies: Rev. Curt A. Suelzer
Assistant Master of Ceremonies: Rev. Anthony J. Suelzer
Minor Ministers: Moreau Seminary Students

SERMON

MOST REV. JOSEPH F. RUMMEL, S.T.D., *Archbishop of New Orleans*

> *"If I should speak with the tongues of men and of angels, but do not have charity, I have become as sounding brass or a tinkling cymbal. And if I have prophesy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to be burned, yet do not have charity, it profits me nothing."* (I Cor. xiii, 1-3.)

CHARITY must be recognized for all time as the touchstone of discipleship with Christ, the criterion of Christian perfection and the guage for measuring the reward which the faithful disciple may expect at the hands of his Divine Master. "By this shall men know that you are My disciples, if you have love one for another." . . . "Above all these things have charity, which is the bond of perfection." . . . "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

Like many other Christian virtues, charity has been most seriously strained and all but obscured under the terrific impact of the war from which we are emerging all too slowly and none too surely. With the exception perhaps of religion in its universal concept, the virtue most flagrantly vaunted and violated in the bitter experiences of war has certainly been charity, the queen of all virtues. History records no epoch, Christian or pagan, in which individual human dignity was more debased and human rights were more outraged; no age in which sadism and inhuman conduct sank to greater depths of vileness and barbarism; no experience in which physical, mental and moral torture was more cunningly and more unmercifully applied to countless masses of human beings. Never has the aftermath of war been more tragic and more ghastly in widespread evidences of material devastation, exposure, privation, starvation, homelessness, disease and death. No migration of nations has ever affected such vast multitudes of

misery-stricken peoples, for whom all the earth is but a symbol of hopelessness and desolation.

We have seen demonstrated before our very eyes the solemn truth that, when and where the light of faith burns low or is ruthlessly smothered, there the fires of charity also lose their glow, as ember after ember burns out without being rekindled. Painfully are we realizing the truth, that the issue in World War II was and still is primarily, neither political nor economic, but a conflict to the death between atheism and belief in a personal God, between godlessness and godliness, between paganism and Christianity, between moral lawlessness and the sovereign authority of God, between brute force and virtuous restraint, between the excesses of unbridled passion and the gentle soothing sway of Christian charity. Wherever and as long as the forces of irreligion are in control, there the principles and practices of charity and justice cease to function; an irreligious ideology respects neither private property, nor personal dignity, nor human rights. To humanity's sorrow and disappointment, the end of open warfare has not banished this ideology from the earth; it continues to survive in one of the mighty nations behind the iron curtain that screens its operations from the Western World; its influence is asserted with vehement insistence in the peace conference, and its propaganda for world domination is shrewdly fostered in every hemisphere; its lying calumnies are hurled at the Church of Christ and our august Sovereign Pontiff, and with brutal injustice it continues to harass, humilitate, imprison and execute bishops and priests, religious and pivotal lay leaders in the Church of God. With insane fanaticism this irreligious ideology hopes to dictate the world order and to frustrate the sacrifices which were made so heroically, at home and on bloody battlefields, by the nations that believe at least basically in the Christian way of life.

It is no new challenge that is presented to you as apostles of the ministry of charity. It is the same challenge that Christ Himself presented, when He declared charity to be the touchstone of true discipleship in Him; it is the same challenge that St. John, the Beloved Disciple, repeated to his dying day: "Little children love one another"; it is the challenge that rang through the catacombs as Christians sustained one another to persevere in the faith of the brotherhood through the excruciating pangs of persecution and martyrdom; it is the challenge of poverty, sickness,

plagues, moral evils and injustices presented in every age to saintly men and women, whose zeal and ingenuity forged the links in the golden chain of charitable works and institutions that encircles the earth; it is the challenge that has brought forth and given to the world down to our own day and time a John Bosco and a Frances Xavier Cabrini among God's canonized saints, and a Frederic Ozanam and a Mother Seton among many that have not yet attained the honors of the altar.

Stimulating is the fact that, out of the shattered ruins of yesterday's Armageddon, there arise evidences that the heart of charity still beats sympathetically in rhythmic response to appeals that are based upon heart-rending statistics and pathetic realizations of what humanity has endured spiritually and morally no less than physically. But there are also indications that the heart of charity has grown somewhat tired, apathetic and inclined to transfer its sacred ministry more and more to public agencies and professional services. No one will question seriously the wisdom and necessity of efficient organization and the almost incalculable advantages that accrue from training and experience. Nor can we doubt the immense value of programs planned and financed by public authority in the field of human welfare and social security. As apostles of the ministry of the charity of Christ, we must guard zealously and jealously the motives and incentives, the methods and patterns, that dignify the service and make it spiritually as well as materially precious in the eyes of God. The service must always be made worthy of the high praise of the Divine Author of charity: "As long as you did it for one of these, the least of My brethren, you did it for Me." We must never allow our sweet Lady Charity to be stripped of her garb of supernatural excellence, or to be despoiled of her diadem of divine exaltation, or to be demoted from her throne of queenly superiority among the virtues with which Christianity has enriched human life and dignity. Nor may we tolerate that sheer professional efficiency and systematized public service should deprive the ministry of charity, under the guise of social welfare, of its spiritual compensations in time or of its rewards in eternity. It must ever remain the aim of the apostle of charity to make the ministry more efficient, more diversified, more universally and more intimately adapted to humanity's changing needs in an ever-changing world, but the ideal must remain always faithful and true to its divine origin and its sublime

traditions, to render a service that will be always spiritual, always supernatural, always Christian, namely, performed in the name and spirit of Christ, vitalized by His holy grace and consecrated to the glorification of His holy Name.

Yours is the mission in a changing world that tends constantly to become more naturalistic and more materialistic. In the welfare center and maternity clinic, in the sanitarium for specialized patients, in the asylums for the mentally ill and in the homes for the aged, mental and physical defects and deformities often cast lurid shadows over the dignity and value of human life. Too often purely material considerations, under the pretext and guise of humanitarianism, therapeutic defense and prophylactic protection for the community, all of them false conceptions and interpretations of charity, prompt treatments, operations and practices which are clear contradictions of the divine and natural law and violations of the Christian concepts of human life and dignity. To convince the modern materialistic and skeptical world that physical and mental defects and blemishes are but shadows that enshroud but do not destroy the image and likeness of God, after which every human soul is fashioned, and that the Creator whose image every human soul bears is the sole Master of its destiny, that is an all-important function of the apostle of charity in this day and age. As human angels of mercy you must safeguard the rights of the unborn child and defend the right to live and function even for those whom a cynical world regards as useless burdens and social menaces.

Yours, as apostles of charity, is the mission to proclaim and uphold the integrity and dignity of home and family life. Problems there are in abundance. The emotions and confusion of wartime thinking, habits, movements and casualties have contributed tremendously to the volume and intensity of these problems. Legislation is constantly aggravating them by loose laws affecting marriage, parental responsibility, child care and divorce. Economic conditions, changing standards of living and housing shortages are creating new problems in the home and family life of the nation. There prevails a tendency today to solve these problems mathematically according to set forms, standards of living, calory values and emotional equations. Even from a purely physical and materialistic point of view one may question the process, but what about the spiritual values and moral responsibilities involved? What of the far more important supernatural implications clearly

alluded to by the Saviour in the beautiful parable of the birds of the air and the lilies of the field, which He concluded with the injunction: "Seek first the kingdom of God and His justice, and all these things shall be given you besides." The apostle of charity, the Catholic welfare director, the Catholic social worker, in building a sound over-all program or in solving an individual case, will not fail to take full cognizance of physical, sanitary and economic needs and facilities; but they will vitalize the program with elevating spiritual ideals and buttress the social structure with sound moral principles. No Catholic family case worker will stoop to the role of promoting the iniquitous practices of artificial family limitation, immoral methods of child spacing, murderous abortion, voluntary or involuntary operative sterilization, practices that do violence to the laws of nature and defy the laws of God and the Church. No apostle of charity will propose a solution of a family problem which does not give serious consideration to the stability and sanctity of the marriage bond and to the moral and spiritual rights of the children. Zealously must the apostles of charity watch the social and moral philosophy that will control the national network of public health centers which are contemplated under the program recently authorized and implemented by the Hospital Survey and Construction Act. The pattern which these centers will set will have immense influence on the social morality of the country for generations. It must not become another step toward the dechristianization of American morality.

More closely associated with home and family life than many seem to realize is the much-discussed problem of teen-aged youth and delinquency. Youth centers and institutional commitment are valid approaches to a solution, but they cannot adequately replace the wholesome influence of a thoroughly Christian home. Youth centers, if not properly regulated and supervised, can themselves become covers for temptations, breeding places for vice and crimes, moral deathtraps for youthful characters. Even the companionships formed in institutions can become a menace. Teen-age and delinquent youth problems are pre-eminently social problems whose prevention and cure must begin in the home. To wrestle with them successfully, the apostle of charity, the Catholic social worker must enlist the cooperation of the family, arousing parental responsibility and urging the creation of a congenial atmosphere in which religious example and practices will prevail. America's youth

problem will not be solved until the church, the school, the community and the home pool their efforts, with mutual respect, confidence and cooperation, to bring religion and Christian principles of morality into the lives of the erring and to set before them noble incentives for right conduct. The apostle of charity may well be the coordinating instrument or agent in this four-cornered alliance. What mission is more worthy of the efforts of spiritual-minded men and godly women than the salvaging of misguided boys and girls, often more sinned against than sinning, and building them into the strong men and women who must carry tomorrow's burdens for America!

* * * * * * *

It hardly falls within the province of a sermon to dwell exhaustively or too extensively upon a program so comprehensive as is the program of Catholic Charities, especially in these modern times. Your deliberations will reflect the depth of your sincerity, the distance of your vision, the breadth of your experience and the flexibility of your adaptations. Some may question the wisdom and practicability of a public security program that pretends to make provision for every citizen from the cradle to the grave, but no one can ever claim that the ministry of charity should or can be circumscribed. St. Paul certainly had no thought of setting limits to this blessed ministry, when he wrote that incomparable thirteenth chapter in his first letter to the Corinthian Church: "Charity does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things." St. Paul must have intended to add "does all things," for he continued: "Charity never fails, whereas prophesies will disappear, and tongues will cease, and knowledge will be destroyed."

Your persevering efforts to maintain the consecrated character of charity will block most strenuously and effectively the menace to despiritualize the works of mercy and to mar the beautiful tradition that has been woven around them through the centuries. In the materialistic schools of social service, charity, as we know it, is non-existent, or at best it is but a meaningless term, a body without a soul. Christian thought and tradition have glorified it into an efficacious symbol, whose compelling power has literally moved mountains of misery, suffering and black despair from crushed souls and broken bodies; Christian social philosophy has

invested charity with the comeliness and grace of a queen, who is most majestic when she steps down from the splendor of her throne to scatter her beneficence among the lowliest of her subjects; Christian practice has found in the virtue of charity the magic wand that charms and enriches both the recipient and the dispenser of human kindness and assistance. May it ever be your high purpose to approach your noble ministry in the spirit of apostles, with holy awe and unction; may you be ever conscious of a sacred trust, to demonstrate and pass on to succeeding generations the finest Christian traditions of your calling; may our Blessed Saviour's life of charity be your inspiration and your pattern; may the convincing force of His promise ever echo through your souls, down to the day in which you will find yourselves in His awesome presence: "Come, ye blessed of My Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison and you came to Me. . . . Amen, I say to you, as long as you did it for one of these, the least of My brethren, you did it to Me."

GENERAL MEETINGS

PRESIDENTIAL ADDRESS

Rt. Rev. Msgr. J. Jerome Reddy, *President, National Conference of Catholic Charities, Brooklyn, N. Y.*

TO be president of the thirty-second meeting of the National Conference of Catholic Charities is a great honor for which, though unworthy, I am very grateful.

In reading through parts of the proceedings of former gatherings and recalling the names of so many prominent clergy, religious and laity who have participated during these years, one realizes the importance of Catholic Charities in the United States and feels a deep sense of admiration for its aims and accomplishments.

I feel sure, in our Masses especially, during these days amidst the delightful atmosphere of Saint Mary's we will devoutly remember those who have passed on before us that they may enjoy eternal refreshment, light and peace. For all still in the Conference, may prayers be offered to reach high ideals, a renewal of zeal personally and also in our organizations, so that we may all *crusade for Christ through charity.*

Being privileged to hold our annual conference of 1946 in Saint Mary's College, it would seem most appropriate that we dedicate these days of prayer and deliberation on Catholic Charities to her whose feast, the Immaculate Heart of Mary, we have recently celebrated. May we then, in your name, place this Conference under Our Lady's protection, and through her intercessory power follow more closely in the footsteps of her Divine Son and win souls for Him.

The first year following the most disastrous war of all history finds the world in the midst of the problems of war, fighting as it were, on the diplomatic front. The big nations, striving for common grounds on which to settle world problems, are still unable to assure us of a solid and lasting peace, one founded on the suggestions enunciated by our Sovereign Pontiff. Famine and disease, as horsemen, have been galloping over unsettled people abroad. Food rationing, high prices, black markets, insufficient housing, strikes, shortages of various kinds have irritated us at home.

During the war, while the world's attention was drawn to the great battles of sea, air and land on foreign fronts, our charitable agencies continued to serve individuals and families, endeavoring to bring aid to them mentally, spiritually, economically, and socially. It is gratifying to recall that our Charities were able to render magnificent help through those years to casualties on the home front. First let us consider:

Catholic Charities and the Parish

Our concept of the parish always includes the idea that the parish is willing to take care of all the social work problems within its confines in accordance with its ability to solve these problems.

When a situation calls for more services, more financial aid, than the parish can offer, it may then seek the services of the diocesan bureau of Catholic Charities, particularly in cases involving the unwed mother, juvenile delinquents, foster care of children, institutions for the aged, hospitalization, etc.

Our central offices of Catholic Charities can supply printed and oral information, contacts that facilitate the solution of problems involving relief, unemployment, and returning veterans. They can offer diocesan programs for youth covering not only athletics, but also cultural subjects. They can train leaders for parish activities, not only in the recreational and social fields, but also in the labor field, stimulating participation of Catholic workers in social action in accordance with Papal pronouncements.

While it is true that our central offices receive many of their cases from the courts, departments of public welfare, public schools, out-of-town agencies, etc., still all of these people have a residence in some given parish; and we must feel a responsibility for acquainting the parish with them and cooperatively laboring for the best and most lasting solution of their problems.

Hence, strengthening the parish so that its priests, Vincentians, Ladies of Charity, and members of other lay organizations, may have the greatest possible share in the corporal and spiritual works of mercy is our objective. Decentralization, not centralization, must be our policy.

Catholic Charities and the Home

It is true that as we travel through the United States we do not find our residences ruined by rockets, shells and bombs. Our material structures for housing, while insufficient in number and in

some cases unworthy of habitation, have not been destroyed by enemy planes.

Still in another sense many homes have been bombed. No, not from enemies abroad but, strange as it may seem, by their very inhabitants. What else can we call divorce and planned parenthood but the bombing and strafing of family life?

Is it not a fact that some of our so-called "best families," best in that vague ephemeral sense of financial or social superiority, are the perpetrators of this spiritual strafing of the family?

These people would resent being termed enemies of their country. Yet, does not history show that they who would destroy a nation can succeed if they would but ruin the family?

Is it not a fact also that those who would build and preserve a nation can do so by developing a wholesome viewpoint and a decent practice of family life?

Who will deny the powerful role our Church is playing in this regard? How helpful to our beloved land is Her teaching that "What God has joined together let no man put asunder." How helpful to the defense of our country is her wholesome law on parenthood. Has it not made possible the astounding fact that Catholics, although but about 25 percent of the population, formed a much larger percentage in our armed forces, and especially among those who made the supreme sacrifice?

Now, our Catholic social workers as they meet people at the intake desk in office interviews, in the courts, or in their homes, can help stem this tide of paganism. They remind the families of the laws of God; they urge husband and wife to recall and live up faithfully to their vows solemnly made, and if not properly married they may assist in the validation of the union and bring them to the participation of the fruitful sacramental system of our Church. Our Catholic Charities staff in the front line can offer great resistance to the onslaught being made upon the home.

Dependent Child Care

The care of the dependent child has ever been a matter of greatest concern to our Bishops. The providing of not only maternal care but also proper instruction and example to the child so that he will grow up in the fear and love of God, has stimulated the development of numerous agencies and the consecration of countless lives of Religious over these many years.

Ours is a record wherein thousands of children are saved annually to the faith of their fathers. While being trained to become useful citizens, many of them attain prominent places, respected in the communities in which they reside.

The war, with its letdown in the standard of Christian living, has brought about an increase of illegitimacy. This, together with the routine number of cases of dependency, has overtaxed our agencies devoted to institutional and boarding care of children. Heroic efforts have been made to increase the facilities and staffs of our institutions. Encouraging results have greeted our labors to locate private families who would welcome these children into their homes. Our traditions have been maintained and every effort of our leaders will continue so that as many as possible of these little ones who belong to us will not be abandoned by us.

Juvenile Delinquency

Spiritual bombing of families has, of course, resulted in a dislocation of home life with consequent devastating effects on the children. Lacking the loving attention of the parents, with both fathers and mothers away from the home considerably, there has been a notable rise in juvenile delinquency.

One remedy, of course, is to deal with the parents of these youthful offenders. In many cases they should be reminded of their duties to teach their children, by word and example. Dealing with such remiss parents could be an opportunity for the zeal of our Vincentians, who in most cases, either are rearing or have successfully reared a family.

Another approach, naturally, is to the youthful offender himself. If he is still permitted his freedom in society, he can be greatly assisted by professional counseling and guidance services, particularly when these are under Catholic auspices. Well-chosen volunteers, working with the trained staff, can be of immense value to our agencies and of unspeakable aid to the young boy and girl. One type of volunteer, often called the Big Brother, would offer a splendid outlet for the zeal of young married veterans, who might prefer this kind of service to family visitation within the ranks of the Society of St. Vincent de Paul.

For those cases requiring treatment within an institution there is need for further expansion of facilities for complete educational, academic and vocational training together with modern psychiatric

and, of course, religious advantages. The value of some delinquent boys being permitted to dwell in small groups, under proper religious and social control, while attending high school courses suitable for their talents, has been advocated. These residences could be a close approach to the ordinary family dwelling.

The cost of acquiring and maintaining hostels or institutions directly under our control is an important item and in some cases may delay or even defer unduly our action. To deal, therefore, with our boys detained in a State or county correctional institution, some have advanced the plan of providing more Catholic chaplains, with special aptitudes and sympathy for working among problem lads. These chaplains obviously would have to be supplied by the diocese in which the institution is located. If these chaplains can be given sufficient time and sanctions to deal adequately with these boys, they can become real friends of the boys and even their advocates for release at the proper time. They would not then be associated in the boy's mind with any of the staff against whom a gripe might be developed because of the denial of freedom.

Aged

Life's span has increased from the days around 1880 when the normal expectancy was 40 years to the present time when we speak of 64 as the average length of life. But the small living quarters of today have little space for grandpa and grandma, also fathers- and mothers-in-law. We have more aged folks, therefore, seeking institutional care than formerly. It is hard to be forced to refuse them, but because of various shortages we find it increasingly difficult to obtain accommodations for them in our institutions. Crowded conditions in most private families make it almost impossible to find boarding homes for many of the aged. A challenge is upon us. When more homes are built for the GI's we may find some families willing to yield a room or two for an aged person. When material for buildings is again available, we will see new homes for the aged rising, surmounted by Crosses.

Health

As Christ was attentive to the care of the sick, even working miracles to cure them, so too His Church has sponsored various forms of service to those bodily and mentally ill, as well as to those with injured emotions. Spurred on by the Blue Cross Asso-

ciation, the demand for hospital beds has been in excess of the facilities. Aided by the government, some additions to our structures have been possible. But for real notable improvement we will have to wait until building becomes more reasonable. In the meantime, we will have to bear with our shortages in hospital facilities, nursing care, convalescent homes and care for the chronically ill.

The rapid growth of the voluntary prepayment plans for hospital and medical coverage seems to indicate that the American people prefer this plan rather than compulsory methods of the government that might restrict their individual rights. We seem to prefer a cooperative system of governmental and voluntary agencies.

Yes, during the war and despite many limitations of staff our Catholic Charities in the United States served nobly on the home front. Our 236 institutions for the aged now care for 21,633 individuals; our 365 child-caring institutions serve 45,219 children; an additional 19,308 children are in foster homes; our 87 institutions for the delinquent (62 for girls and 25 for boys) deal with problem youngsters; our 692 hospitals care for 3,339,239 patients annually; our 102 special hospitals serve 58,687 patients each year. We have seen the growth of diocesan agencies of Catholic Charities which now total 231 (90 central organizations and 141 branches). This is conclusive proof that the American Catholics have listened to Christ's words: "That you love one another as I have loved you" (John xiii: 34).

As to personnel, are we not proud to relate that 18,065 Religious are giving their lives for Christ in this cause? Can they not say with St. Paul: "And the greatest of these is charity"? Among Ozanam's followers there are 21,014 members in approximately 2,800 conferences. While we do not have accurate statistics on lay women in charitable work, we are aware of many thousands of Ladies of Charity, and members of other volunteer women's organizations. This picture represents a vast investment in material and personnel crusading for Christ. Truly may we say that the Catholics of America have listened to Christ, and have brought forth rich fruit in these United States. "As the body without the spirit is dead, so also faith without good works is dead" (St. James ii: 25).

With this picture before us, are we satisfied? No, first of all we want greater sanctity among our social workers.

Sanctity of Catholic Social Workers

What the world needs is saints. If it could have more in social work, we would more nearly approach our Divine Model of Whom it was said, "He went about doing good." In the midst of people, to many of whom religion is something vague, and the supernatural life unknown, it is easy to understand the secularistic trend in social work. With too many, man's bodily welfare alone is considered. There are some who would be content with non-sectarian social welfare; they would be satisfied if there were no Catholic Charities.

Since man is composed of body and soul and does not live by bread alone, we Catholics in social work are convinced of the need of Catholic agencies, staffed by well-trained Catholic people who know the mind of the Church on divorce, birth control, mercy killing, etc.; men and women who love Catholicism and know how vital and advantageous its sacramental life is for their clients.

How can we obtain the best staff? We wish not only those who have the best training possible in techniques but also those who regard social work not as a job, or a cold profession; those who have a heart that goes out to everyone they serve; those who expect, through their belief in the mystical body of Christ, to see in everyone they serve, regardless of color of skin or racial strains, a soul redeemed and sought by Our Saviour, Who said, "As long as you did it to one of these My least brethren, you did it unto Me" (Matthew xxv: 40). We would seek in social work a laity semi-consecrated. To obtain this we need: A more careful selection of personnel; greater emphasis on ideals in our schools of social work; and, in our own agencies, through staff conferences and spiritual exercises, the keeping alive of these high ideals.

No doubt, the recent canonization of St. Frances Xavier Cabrini will recall the number of others in the past who won spiritual laurels for their work among the less fortunate. The greatest consideration, courtesy and efficiency will always be shown to those whom we have the privilege of serving, if we all model ourselves on the principles of our Divine Founder, and remember that we are His representatives.

The recollection of St. Laurence, an early director of Catholic

Charities in Rome under Pope Sixtus, will aid us properly to evaluate service to needy people. When approached by a greedy civil official who wanted to appropriate charity funds entrusted to Laurence and asked, "Where are your treasures?" Laurence, who had expended all on the unfortunate people and had them assembled near by, answered as he pointed to them "Behold our treasures."

Crusading With Other Groups

Our crusading for Christ in social welfare is not confined to those multiple activities under our own direction. Locally and nationally we are prepared to join with our fellow citizens in promoting wholesome measures for the betterment of all the people.

Our Secretary has appeared before legislative committees pleading for low-cost housing, increased benefits and coverage to servicemen and their families coming under the provisions of Old Age and Survivors Insurance, placing a larger share of the increasing costs of these benefits upon industry and the workers themselves so that they may be regarded as earned and something to which the workers have a right. He has sought to obtain more general coverage to include farmers, farm operators, even the self-employed and domestic workers. For years a great concern of our Bishops has been the exclusion of workers in our voluntary religious, educational and charitable agencies. The problem has been how to include such workers while at the same time preserving the tax-exempt status of these groups. Our proposals have been to have these agencies accepted on a voluntary basis, preserving their present status and securing the benefits for their employees.

Our representatives also have discussed the proposed national health program. The formula which they favored was one which would recognize that while health protection is an obligation, the individual citizen should be free as to choice of method.

Most of us have read of family allowances as functioning abroad and in Canada. This system differs from our Aid to Dependent Children inasmuch as it is based upon the assumption that while the father may be alive and working his income may not be sufficient to support himself, his wife and his children according to a good standard of living. Ordinarily a grant is given as a right, not according to need. It provides monthly payments varying with the age and number of children. If we

provide for the aged as we have, why not for the children, since in many cases the father's wage scale does not expand with an increasing family?

Could not our nation sustain a further financial load for families who bring children into the world? If no higher motive were envisioned, it would mean added protection in time of war; but it is a powerful argument against sinfully planned parenthood.

In addition to diocesan and national obligations, all of us must continue to support by funds and personnel the War Relief Services-NCWC. We must not only assist them in immediate problems, but we must join in resettlement planning. We cannot overlook our suffering brethren in other lands for whom Pius XII appeals.

Conclusion

Lucifer, our old unrelenting enemy, has never ceased his war against Our Saviour. At the present time, he has declared a total war on all fronts. The battleground is all about us—the classroom, the press, the theatre, the screen, literature, the scientific laboratory and social welfare. Never before has he had the strength of such powerful and atheistic forces, even on some fronts totalitarian governments to aid him in the enslavement of body, mind and soul.

Our Supreme Pontiff, at present reigning, has sent out a clarion call to battle, a call to all united with him in faith and to all others united in common defense. You may recall June 2nd of this year. The people of Italy and France were going to vote and many were saying, "Communism is on the march, it can't be stopped." But under Papal leadership, the mighty wave of oppression was challenged, met and checked. Yes, June 2nd, 1946, will go down in history as a most memorable day.

May we who are enlisted under the banner of Catholic Charity take up his call and battle nobly with all our strength, skill and zeal on the social welfare sector. May we, filled with the sound principles of Catholic welfare, armed with the best techniques, strengthened by the sacramental life of our religion, and captivated by the rewards promised by Our Divine Commander-in-Chief, go forth from this 1946 Conference so inflamed with the love of God and, for His sake, with the love of our neighbor, that, attacking all the ills on the welfare front as valiant crusaders, we will win countless souls for Christ.

THE FAMILY AND RELIGIOUS LIFE

Sister M. Madeleva, C.S.C., *President, Saint Mary's College, Notre Dame, Holy Cross, Indiana*

ABOUT two years ago a trim young girl wearing the uniform of a WAVE found herself among a group of Sisters at Philadelphia. Conversation quite naturally turned upon service, upon the ubiquitous uniforms and the multiplied activities of our uniformed population. The WAVE spoke with enthusiasm of her particular position which to her seemed a gilt-edged service. She was private secretary to one of our top-ranking Admirals.

"But," said one of the Sisters, thinking of even more exalted uses for young lives and old, "you might be in God's service."

The WAVE heard and understood and remembered. She stayed with the Admiral until the war's end. As soon as her military obligations terminated she enlisted in God's service. She entered the novitiate of a community in the Middle West where she is now a novice. She says that she has never known such happiness. Her superiors and Sisters say they have never known a more ideal novice.

Last May two service boys on terminal leave came into the office of a college president. They talked of Army experience and of the days ahead. They wanted to do something ideally good with their lives. They said they had seen enough that was not ideal. Their hostess commented, "Perhaps you boys want to be priests." "Yes," they said, "that's it. And what about spending all our time in prayer and work?" "That is the contemplative life," their hostess told them. But her information was super-rogatory. One boy said, "A priest's ordination is his betrothal, his marriage to Christ, isn't it?" This boy was a star player on America's best-loved football team. The second boy volunteered that he had twice visited the Trappist monastery founded within the past five years in Alabama. His comment, "I have never seen such happiness on any human faces," was prophetic of his own future. Both boys left the office for a summer vacation in which to come to their final election of God's service.

On an afternoon this past June two ex-servicemen came into this same office. One had spent the last three years in Hawaii, the other had been in London. Both were finishing a final year

of college. "But," they said, "we are not satisfied with our majors as professions for life. There isn't enough in them."

Again their hostess said, "Perhaps you boys want to be priests." "Yes, that is what we are thinking of," they answered. They talked on, deeply earnest and unabashed, of their possible vocations before hurrying off to practice for leading roles in the Glee Club and the *Mikado* performances of commencement week.

Against these testaments of youth I should like to set a paragraph quoted from *Time,* July 8th of this year. Under the caption, RELIGION, one reads:

> Secularism is an outlook on life limited to this world only. It either denies or has no interest in affirming that human life has any meaning beyond the immediate experience of its events. . . . It is thus the absolute opposite of Christianity. . . . Secularism has been growing much faster in American culture than Protestantism.
>
> America's rigidly non-religious public school system is an ideal training ground for secularism. Unlike Catholicism, the Protestant churches . . . have given to the public school their consistent and unreserved devotion. The result is that their own children have been delivered back to their churches with a mentality that is not only unintelligent about religion but relatively incapacitated even to ask the questions out of which religion arises. . . .
>
> U. S. Catholicism is working hard, fast and efficiently to reap the bumper harvest of souls wandering between decadent Protestantism and sterile secularism. The Catholic Church is now developing and putting forward preachers who address the American public with winsome and persuasive arguments in exposition of Catholic doctrine and tradition.

Youth wishes to dedicate itself to God. Our world needs nothing more imperatively than a resurgence of religious vocations. The priest is the essential and vital human unit in the life of the Church. The creation of priests depends on God, their ordination upon bishops. The sacramental life of the Church depends on priests peculiarly. Its teaching function is shared in a very large measure by women who have taken vows of poverty, chastity, obedience, women popularly known as Sisters or nuns. The Sister, too, is the creation of God. We can be baptized, go to Mass, to Confession, to Holy Communion, be married and buried as Christians because God has selected and called certain men in their childhood and youth to give their lives back to Him and to us

for supernatural services. We can go to Catholic schools and colleges, to Catholic hospitals because God has selected and called certain women in their childhood or girlhood to give their lives back to Him and to us for Christ-like services.

We can rely in the direst moments of personal or national or international life upon Divine Providence which is caring for us with unique solicitude and tenderness, because someone somewhere is asking God to do so. Thousands of these "someones" are men and women who in the seclusion of monasteries are spending their lives in the sanest and most congruous of all ways in worshiping God and in praying for His wayward world.

All of these men and women have received from God an invitation, a call, a vocation to the religious life, to use the common idiom. They have been asked by God to enter into a union with Him for which an ideal marriage between man and woman is our best human parallel. The person thus wedded to God knows an immense intimacy of love and responds with tireless devotion to the service which He asks.

Objectively, a religious vocation is the greatest honor that can be bestowed on one. It depends not only on God's absolute right to the life of every one of us but on the mystery of His love, of preference and predilection for some of us in particular. The recognition of these facts has been traditional in Catholic families and in Catholic countries. Time was when every family hoped and prayed for at least one vocation. The question was not, "Shall we have a priest or Sister?" but, "Which of the boys is to be the priest?" and "Who among the girls will go to the convent?"

The rise of secularism has begotten ugly offspring. The murder of children and the murder of vocations are perhaps the most horrifying. Parents refuse to have children beyond a limited one or two. Having substituted their will for God's, they straightway substitute their child or two for God and set up a new religion, "filiolatry," let us call it –the popular and prevalent worship of the planned-for child. While this should not be a condition in the Catholic home it asserts itself with more malignancy than we care to admit. The Catholic home exists in an environment of secularism, of prevailing and active paganism. It has taken on pagan practices to the point of murdering vocations surely, if not children.

Out of my own experience during the past decade, I can cite

a young man diverted from the priesthood by an overfond mother; a young woman stampeded out of her vocation by self-willed, selfish parents; another young lady prevented for the past eight years from entering a novitiate, a college graduate who literally ran away to the convent and who has been pursued and is even now under threat of being kidnapped by a vain and worldly parent. Another graduate is distractedly traveling through the West because of her mother's desire to divert her from Carmel.

This is the story that has thousands of counterparts the country over. Race suicide threatens our population. The deliberate murder of vocations threatens the life of our priesthood, our communities of Sisters, our cloistered orders.

We cry today for social service, rehabilitation, reconstruction, national and international charities. Where better than by Religious are these realized? Where, except by Religious, are they lifted to supernatural levels? Aviation and radio are our most facile servants, our most attractive fields of service. Who is the pilot, the flyer to infinite altitudes on supernatural missions if not the priest, the Sister, the contemplative? Whose microphone, whose control station reach the Godhead more surely than theirs?

God reproduces natural families through the sacramental cooperation of parents. He reproduces His own supernatural families through an even holier cooperation of parents. He asks them to beget and to conceive through His will children for His own personal service. These children He chooses for functions and offices and distinctions the most heroic, the most exalted in the world. He wants one to be a priest, one a cloistered nun, one a Brother, one a Sister in an active order. The home shares the mystery of His love and His choice. Every home ought to aspire to the blessing of that choice.

Parents can respond with domineering selfishness, frustrating vocations by absolute refusal. They can sin against the Fourth Commandment as well as against the First in their possessive tyranny. They can cherish and foster vocations among their children with generosity and reverence and gratitude. They can produce a home environment favorable to vocations by their own love of God, of His mother, of the saints. They can encourage the reading of the lives of great saints, young saints, modern saints.

Youth occasionally responds to a vocation with reluctance, with fear, with unwillingness to relinquish the bright baubles of the

world. More often it is troubled by family opposition and anguish over bitter family protest. Most often it is exalted and elated, radiant and eager with a joy that is supernatural and unmistakable. To be born as a child in our natural family is an experience of which we can have no memory. To be born in the predilect family of God is an experience, the greatness of which only those who share it can speak however haltingly. It is this experience to which we ask all parents to give with holy joy any child the good God may ask of them.

Let every home be a home of saints. Let every family be a priestly family, treasuring and giving back to God at least one vocation, one life of religious consecration. No one knows better than the members of this National Conference of Catholic Charities the need of Catholic hospitals, of Catholic institutions. These depend absolutely on increasing numbers of devoted, intelligent, holy priests and Sisters. No one knows better than the members of this Conference the need of supernatural light and strength for yours and for every good work in the world. These depend on unceasing prayer, on the power generated by priests and nuns in contemplative orders. All of us are children of God. All of us are called to be saints. Let us begin at once. Let us dedicate our entire families to God and ask Him to take His choice. Then let us match His generosity with our own. Let us beg Him to choose our best.

THE FAMILY AND MARRIAGE COUNSELING

Rev. Vincent J. Powell, *Director, Catholic Youth Organization, Brooklyn, N. Y.*

I HAVE been asked to speak to you about an experiment going on in Brooklyn for the past year and a half. During this discussion, you will have to remember, firstly, that it is in the experimental stage; and secondly, that other dioceses must have similar experiments operating that in all likelihood may be superior to ours. Any criticisms you may have, either destructive or constructive, will be most welcome.

The title of our experiment is "Marriage as a Vocation." It was launched in the spring of 1945, after some five months of careful deliberation and consultation. From the very outset this

has been a cooperative venture. The Youth Committee of the Diocesan Council of Catholic Women, the Diocesan Director of the Sodality, and the Director of the CYO examined the problem, and planned and sponsored this project.

The problem examined was the high rate of delinquency among girls and the increasing number of wrecked marriages among Catholics. Obviously, one of the contributing factors was the loss of appreciation and understanding of the high ideals of Catholic marriage. The homes had neglected the obligation of teaching and inculcating this appreciation; the schools were reaching only a small segment of the Catholic youth population. Added to this was the almost irresistible force of pagan philosophy on marriage which had contaminated our Catholic youth.

This experiment, therefore, has as its purpose the reviving in the hearts of our young women of an understanding, realization, and appreciation of marriage as a lofty vocation instituted by Almighty God. The project has been planned and carried through as a Forum. It is conducted not in parishes but in Sodality Unions. A Sodality Union is really a locality or community made up of several parishes. Each Forum is held one night a week for four consecutive weeks. The program is as follows:

The first night—Talk by a priest on "Marriage as a Vocation." The meaning of vocation is thoroughly explained. Marriage is shown as a vocation and in the light of a vocation, its obligations and its permanency are stressed.

The second night—Talk by a Catholic doctor on "A Catholic Doctor Looks at Marriage." In this talk the doctor presents a clear, simple picture of that knowledge necessary both prior to and subsequent to marriage. He speaks of the physical reasons for menstruation and its part in the plan of marriage, plus certain elementary knowledge concerning the process of procreation, the necessity of consulting a Catholic doctor prior to marriage, and of the Blood Test Law in New York State.

The idea of motherhood is examined by the doctor, which enables him to present a factual picture of childbirth and explode myths, superstitions, and popular modern misconceptions. The physical aspects of rhythm are explained, and lastly, abortion and its harmfulness is demonstrated. The moral aspect of rhythm is left completely to the priest.

The third night—A talk on "The Catholic Wife and Mother." The ideals of mother and wife are examined by a Catholic mother. In another talk on the same night, "The Home, Its Beauty and Budget," are considered.

The fourth night—Talk by a priest on "What Is Christian Love?" The various aspects of love—physical and spiritual—are presented.

The psychological difference between man and woman and the bearing of this difference on love is given a practical application with regard to their relationships.

This pattern of arrangements is largely the same for each session of the Forum. The talk or talks last 45 minutes, followed by a question period of 45 minutes. All questions are written and handed in unsigned. They are then sifted and certain questions are withheld because of their private nature or because of danger of scandal.

On the night the doctor speaks four additional doctors are present for private consultation.

To date, five Forums have been held in different sections of the Diocese. The enthusiasm and response have been unbelievable. Each session has averaged 600 girls present. A total of 3,768 young women have attended these sessions.

In carrying on these Forums, responsibility has been divided. The Sodality has been responsible for promotion; the Youth Committee of the Diocesan Council of Catholic Women for the Catholic mother's talk, and the CYO for the priests and economists who speak. Recently, the Catholic Physicians' Guild of Brooklyn has assumed the task of selecting and preparing doctors to speak.

What of the future? We intend to continue. We have much more to achieve. We have many problems. The age span in the present arrangement is too great. Some division, such as 16- to 18-year olds and 18-to 25-year olds, must be made. Cana conferences for engaged couples must be started. Similar Forums for boys must be inaugurated.

Most important, some one must bring this problem back to the home. Parents must be brought to the realization that fundamentally it is their job to prepare and educate their children for this lofty vocation. We can only supplement and fortify the teaching of the home.

THE CONTINUING RESPONSIBILITY OF THE UNITED STATES FOR INTERNATIONAL RELIEF

His Eminence Samuel Cardinal Stritch, *Archbishop of Chicago*

YOU are gathered here in the annual National Conference of Catholic Charities to examine the really gigantic work of charity which Holy Mother Church is doing in our dioceses and to discover how to enlarge and improve it. You are facing new problems. You are giving intense thought to old ones. Disturbed social conditions have brought many grave problems which challenge our charity. The old ones remain with us, and we are filled with a holy discontent over our not having fully solved them. It is not enough to have abundant good will. St. Ambrose tells us that even charity must be measured by prudence. Our good will, to be effective and prudent, demands that we make comprehensive surveys and studies and bring to bear on our work the achievements of enlightened Christian scholarship. We should keep in mind that even the most precious findings of the Christian sociologists will remain academic truths if they do not become the impelling motive for effective organized effort. It is your undertaking to test new techniques, to evaluate them and, if they are found sound and helpful, to use them in your work. Our charity is so important an activity that we cannot tolerate the thought of not doing it in the most perfect and effective way. There is a challenge thrown at Christian charity in contemporary society. Secularism, deriving from a godless humanistic concept of life, in the field of social welfare is as great a threat to our Christian culture and as great a danger to souls as the might, the immoral propaganda and the organized action of atheistic political systems, seeking the domination of the whole world and arrogating to themselves the right to regulate and define all human relations. Our answer to this challenge must be greater and better organized Christian charity. Nobody will deny that the sorry plight of the weak and underprivileged in modern society is the concern of millions of men and that a remedy is being sought for it in contemporary political systems and social welfare work. The tragedy is that many are seeking the remedy in the surrender of our Christian heritage and in substituting for it a social philosophy which defies

political authority. The individual in this philosophy is a mere ward of the state, without any rights and bereft of the opportunities of perfecting his personality in the light of truth. With the surrender of individual systems, there come as substitutes for individual social responsibility disregard for private charity and a political collectivism, which has no place in Christian culture and democratic living. Our responsibility is to emphasize the Christian concept of man and his noble vocation and dignity in the Divine plan and to help all men to enrich themselves by satisfying their obligation toward the weak and the underprivileged. This is the brotherhood of which the Gospel speaks. Your work, therefore, in this Conference is a part of the apostolate of the Church and indeed a needed contribution to the defense and stability and development of our Christian democracy. You face boldly the reconstruction after the devastations of war. You are seeking to make this a great new era of Christian civilization and to protect men against those who, with gilded promises, advocate slavery for the masses. It is indeed a great privilege to address you, to say a word of encouragement to you and to indicate to you the importance of your work.

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I want to talk to you now about a great work of charity which the Catholics of the United States are doing among the hungry and the miserable in other lands. This work, which has its inspiration from the Cross of Calvary, is as important for the peace and stability of mankind as is a right political organization of the international community. It is a tragic fact that in this postwar period, millions and millions of men are hungry and starving. The news of the day tells us how in some areas poor, miserable, starving men, women and children are dropping dead in their wanderings, trying to find food and raiment. In very many countries there has been a breakdown of national economies, the loss of vast resources accumulated through centuries and centuries, a reapportionment of sovereignties without regard for international economic needs, the setting up of a sphere of influence in which a powerful nation surrounds itself by satellite nations deprived of the dignity of their historic juridical personalities, the forced migration of millions of peoples from their homes without provision for their security, a tragic delay by the victor nations

in reaching decisions on which the reconstruction in many lands depends, the proposed burdening of already pauper nations with impossible economic burdens, the forced exile of hundreds of thousands from their homelands, the stoppage of the normal flow of international commerce, which can be described with no other word than chaos. The great grain countries of Eastern Europe have been closed to the industrial peoples of Central and Western Europe. The industrial productive forces are not permitted to operate, and the unjust foreign interference in domestic affairs of many nations makes impossible the beginning of that self-help and mutual cooperation without which there can be no peace. In this sorry condition millions and millions are without sufficient food and clothing. It would be possible for me to describe in detail the plight of these poor people. I am sure that it is known to you. Let it be enough for me to say that in Europe, in the Near East, and in the Orient there is misery such as perhaps has never been known in the history of the world. It is hard for us here at home with our conveniences and our resources to picture to ourselves the suffering of the hungry, the homeless and the persecuted in other lands. We had hoped that this condition would pass with the coming of the harvest this year. Our positive information is that it will continue and in some places become more aggravated in the year before us.

With the funds contributed almost wholly by the people of the United States, through their government, UNRRA has done a large but limited work of relief. In other ways our country has contributed from public resources to the relief of very many people. UNRRA has not reached many millions in dire need. Our other public work of relief has not succeeded in supplementing the efforts of UNRRA. We may boast that we as a nation have carried practically the entire burden of this governmental relief. Now we are informed that at the end of this year UNRRA will cease to function. Some substitute for it must be found. What inter-governmental action ought to be taken to give relief to millions of hungry people who cannot help themselves in the uncertainties and chaotic conditions of the times? Will the United Nations organization set up a commission for world relief? Will other nations assume their rightful share of the burden of world relief? These are questions that demand an answer. It simply

cannot be that the nations will stand by and see whole populations starve or try to live on that mere subsistence level on which the mind becomes paralyzed and the individual becomes an easy prey for the immoral propaganda of a system which postulates misery and a perverted reason for its advances.

The Church in the United States has not been inactive in trying to bring, in the spirit of Christian brotherhood, succor and relief to the starving millions of other lands. During these years it has done its greatest historical work of charity for these suffering peoples. It has not given thought to political distinctions or to war guilt or to mass responsibility for tragic happenings; it has tried to reach out with its helping hand to our least brothers in Christ. The Bishops' War Emergency and Relief Council and War Relief Services-NCWC have been our agencies for relief work in foreign lands. Today we are administering relief all over Europe, in Asia, in the Philippines, in the islands of the Pacific and in far-off regions of Africa. If there are some places in which our Christian brothers are suffering, not only the pangs of hunger, but also religious persecution, and are not receiving relief from us, it is because political authorities have built a wall about these places and refused us entry. It is a tribute to the Catholics of our country that they have given so generously to their brothers in distress in other lands. We know that the work is so large that private relief agencies cannot do the whole of it and that their work must be supplemented by governmental agencies, but we also know that governmental agencies must not supplant private charity but supplement and complement it. We are convinced that we would be robbing our own people of a great opportunity were we not to supply the organization to channel their charity to their brothers in distress in other lands. We are rightly proud of the work of charity done and being done by the Catholics of the United States in foreign lands.

Our work is only the satisfaction of a moral obligation which rests on us. In apostolic days, when famine and distress came to the few Christians in Jerusalem, St. Paul himself did not hesitate to organize the relief work of the Christians at Corinth and to offer his personal services in forwarding the contributions of the Christians to their needy brothers at Jerusalem. Always in our history our charity has transcended all barriers and cast aside all

thought of distinction in helping our fellow Christians in distress. There is a Christian solidarity, and it is as catholic as the Church. Our relief work in these times has done very much toward strengthening this solidarity. It has helped greatly to strengthen those suffering religious persecution to stand heroically for the free exercise of human rights against the aggression of tyrants. Our work of charity has been a practical demonstration of Christian brotherhood. We have stood against the violation of human rights everywhere, and we have voiced our deep sympathy for persecuted minorities who are not Christian.

It has pained us that greater sympathy in a practical way has not been expressed for our hungry brothers in Slovenia, Croatia, Poland and those parts of the European Slav world which have been given over to the sovereignty of Russia. Our hearts are heavy with compassion for the many millions of our own brothers in the household of the faith and others who today are forced to eat the bitter bread of exiles. We have been powerless in our demand for the implantation of moral principles in the making of the peace and the reconstruction, but we have not forgotten that in Christian solidarity we are brothers of those in distress and that Christian truth demands that we reach out a helping hand to every man whose rights are violated and who is groaning under tyrants. We have given of our substance, and we propose to continue giving as long as our brothers in the Church and other groups are in misery and distress. We have done this, because we are Christians, and we have done it under the imperative of duty.

We have problems before us. The want and the misery in other lands will continue through this coming year. For reasons known to you, after the New Year it will be necessary for us to raise by our own efforts all the money needed for our immense work of relief in foreign lands. Through these past years we have had very great assistance from the National War Relief Fund. The grants from this fund and the contributions made by our own people have enabled us to do our great work of charity. It will be necessary after the New Year for us to carry the whole burden of our relief work. We are going to ask our Catholic people in the United States so to increase their charities for their suffering brothers in other lands as to permit us to carry on our

work through this next year without any curtailments. The Bishops of the United States know that the Catholics of their dioceses are generous enough and good enough to do this noble work. We shall ask for a very large sum next year. It will be given to us by our people. We shall continue to help to feed the hungry and the miserable and to give courage to the millions who are denied the free exercise of their rights and are enduring, as is the case in many lands, religious persecution.

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You are gathered here to discuss and to try to improve the large works of Christian charities in our dioceses which are being done under the authority and direction of the Ordinaries of the United States. I want to place in your program in addition to our work of charity at home our large work of relief for our distressed brothers in other lands. We know what you have done in our campaigns for relief stuffs in the past, and we know that you and your staffs will give us the same support in the future. If in other years, when you met in annual convention, you drew the outlines for a large work of charity in the coming year, this year I say to you, you may draw the outlines for the largest work of charity ever undertaken by the Church in the United States. Pope Benedict XV in the First World War, in answer to some who criticized the abundance of his charity, said we can never make a mistake in doing charity. We shall not make that mistake. With your help, the Hierarchy of the United States during this next year will add to its normal charities the great work of relief in foreign lands and write into the history of the Church in the United States the story of the greatest work of charity ever done by Catholics in any country in any period in the past.

THE PROBLEM OF DISPLACED PERSONS

Leo T. Crowley, *Former Foreign Economic Administrator*

THERE is a group of people living in the destroyed Europe of today, in territory occupied by the United States, Britain and France, who are not classified as slaves, but are not by any definition free men.

These people live in camps, in barracks, and in sections of town reserved for them by the occupying military and civil govern-

ments of the United States, Britain and France and by UNRRA. Also, there are many uncounted people who are afraid to enter such camps because they do not feel safe in making their identity known by registration for one reason or another, but principally because they fear persecution or enslavement in their homeland. These people, the unregistered, find hovels in war-ridden Germany and Austria where they live like animals, most of them without any kind of ration cards, depending on the charity of residents who have little to give.

This mass of human beings, both registered and unregistered, numbering between a million and two millions is gathered together in common misery from many corners of Europe. They are pitiful, innocent victims of war, of persecution and of the aggression of totalitarianism following the war.

Certainly, no one expected that after a war fought for the extension of the four freedoms and for the ideal of the Atlantic Charter, helpless people would congregate on the battlefields of that war and refuse to return to their former homelands because of dangers to their fundamental rights, even to their very lives; but there they are, and their presence mocks those who promised the guarantee of the four freedoms as a result of liberating armies, of destroyed towns, of the loss of millions of lives of combatants and of defenseless civilians. Many of them owe their presence in these camps to cessions of territory without the consent of the inhabitants, acts now admitted by the heads of states to have been outright violations of the Atlantic Charter.

Who are these people? They are the people we group under the cold, technical term of displaced persons. They are Jews, Poles, Ukrainians, Latvians, Lithuanians, Estonians, Croats, Slovenes, Serbians, Slovakians, White Russians, and a scattering of other nationalities.

Where are these people? They are in European territory occupied by the United States, Britain and France.

How did they get where they are? By being found there as slaves of the Nazi war machine or by having been driven there through the surge and movements of armies during the war, as a result of infiltration since the war's end, the running away from persecution and fear of enslavement and even abandonment in Siberia as the Russian armies overran Eastern Europe.

Before we pose the essential problems which confront the Allies in relation to displaced persons, it should be understood that the term is not used to cover the uncounted millions of uprooted, deported, and domestically displaced Allies nor ex-enemy Nationals who are either in their own countries, or who have been driven across frontiers in the forced migrations perpetrated by our Allies during and since the end of the war on such people as the Sudetenlanders, Silesian Germans, Hungarians and the like. The displaced persons we are concerned about are those persons found in Germany and Austria by the American and British armies or who have found their way into these areas since the war. They cannot move about at will because most of them have no passports or identity documents. Those who escaped with passports intact now find that these often are not honored. They have none of the common rights of citizens nor even the right of deciding where they will live. Sometimes for sufficient reasons, sometimes for unusual reasons, or because of poor planning whole groups of these unfortunates are suddenly without warning moved from one encampment to another.

At the war's end, properly and necessarily the Western Allies found it imperative to provide for these people and with the assistance of UNRRA they have done so. This was certainly no more than right because of their helplessness. To protect these people and to care for them follows very closely the principles for which the United States entered the war. To abandon these people would be a mockery of our charitable protestations and a repudiation not only of our stated principles as enunciated in the Four Freedoms and the Atlantic Charter, but also of the blood shed by our youth and the sacrifices given by our people.

Yet as Americans in general have little knowledge of the displaced persons problem, agitation and propaganda have caused consideration to be given to abandoning these people and forcing them to return to their homelands. This has suggested to American officials that these camps be closed so that the displaced persons would be forced to go home willy-nilly or choose certain starvation in the destroyed economy of a Germany that cannot give its own people more than a semi-starvation diet, and which because of its reduced size and the increased population of German refugees, cannot possibly absorb the displaced persons.

We have read, for example, attacks on the "political morality" of DP's. Speeches and press articles by officials of the new regimes, and their controlled press, say that UNRRA and the armies of the Western Allies should discontinue aid to "political exiles." By "political exiles" they mean the DP's who fled in terror of their lives for freedom, freedom of speech and freedom of religion, etc. Let us not be unclear.

Those who would force the DP's to return to their lands of origin are Russia and her satellites of Eastern Europe, the Communists and "fellow travellers" and sympathizers in our country—and, I might add—those who are uninformed and who do not take the trouble to find out the facts. As recently as August 19, we read in the *New York Times*, that a high Polish official accused the United States and Britain of preventing the repatriation of Polish displaced persons. This official in the same statement showed what he meant by repatriation when he stated that 482,000 Ukrainians, who in reality are Polish citizens, had been "repatriated" to the Soviet Union. As these persons were never Soviet citizens, we in the United States would use "forced deportation" rather than repatriation to describe such an action.

Shall we "compromise" again? If we do so we will be unable to raise our heads for shame!

The dispassionate reports of democratic Americans, British, Swiss and others who have worked with DP's show that almost all DP's are worthy, decent, hardworking people, who have labored all their lives for their families and their homelands. They represent people of all classes. Some were leaders of the cultural, intellectual and religious life of their homelands. Even in the camps they have organized schools, mind you, on their own initiative, despite the hindrances of no facilities or supplies. Of course, they want to work. But they cannot work under present conditions. They have neither the opportunity nor the facility. These must be provided.

The United States and the Western Allies, through UNRRA, have so far given Christian-like charitable aid to displaced persons. I had first-hand knowledge of that aid as Foreign Economic Administrator, working with Governor Lehman, Director of UNRRA, whose sympathetic understanding and charitable treatment of the problem is praiseworthy.

Mr. LaGuardia has taken the definite stand that the displaced persons must be provided for until they are voluntarily repatriated or an international relief organization is set up to handle their resettlement. He goes so far as to say that even if UNRRA closes out its civilian relief operations, it must continue to provide for the DP's until some other agency is prepared to assume that responsibility. He is urging the United States to accept a sizable number of them. We trust that he will continue to keep the welfare of the displaced persons in the forefront of his plans.

The most natural thing in the world for these people to do would be to settle once again in their homelands which they love, and for which many of them have fought. All their ties in life were there—their homes, their fields, their relatives, their friends. If then, the people of Eastern Europe resist these strongest ties known to man, and live in uncertainty, in the restrictive, unnatural life of camps, then the reasons they give us for so doing must have validity. The people of Eastern Poland, of course, need not explain their reasons. Their part of the homeland was ceded to another power and they now have no homeland, even their homes are given to others. It is not pleasant for us to be reminded of this, but we must face facts in getting at the truth of the situation. The Baltic Republics are now incorporated into the empire of another power, and the decision of the Balts is understandable when we realize that they prefer to live in uncertainty and suffering in or outside of camps in Western Germany or Austria rather than to go back to the certainty of life under foreign rule. There are no Belgians, no French, no Dutchmen, no Norwegians, nor any Western Europeans left of the millions that Hitler imported for slave labor. At the moment of liberation by the Allied armies, they jumped on trains, on trucks, or even took to the roads and walked hundreds of miles, hungry and exhausted as they were, to see again that motherland that was part of their dreams during exile. The only people, I repeat, in displaced persons camps are Jews, Poles, Ukrainians, Balts, and others from Eastern Europe.

The test now presents itself to the governments of the United States, Britain and France as to the future and permanent solution of the problem of these people whom we have on our hands because of elements in the peace which have not harmonized with our

principles. If we wish to cover up our faults, we can force these people either by direct means or by indirect but no less forceful persuasion to return to their homelands and to their fate, whether it be death, exile, religious persecution, or whatever else may await them. In any case, we can give them no effective guarantees of safe conduct, and we are in no position to ascertain by the free press as to their reception into such countries as Poland, Lithuania, Latvia, Estonia, Yugoslavia, Slovakia, and Hungary.

In line with our traditions, we should at least offer the DP's two things:

1. Freedom of choice as to their repatriation or future place of resettlement.
2. The right of asylum for men, women and children not found guilty of any crime. The ancient right of asylum or sanctuary, if given up, would be a proof of a retrogression into barbarism.

To offer these rights without any implementation would be sheer mockery. To say to the displaced persons that we will give them freedom of choice and the right of asylum, and then turn them loose to die of hunger in a Germany where there is neither work, housing nor schools for children, would not be worthy of America.

We must contribute some small percentage of the mighty treasury that went to wage war and inflict defeat for the purpose of bringing a new life and freedom to these victims of a peace that is not a peace. The vast majority of them are people of the land, and there are many areas of the earth that could blossom forth and produce life-giving foods, if these people were transported there, and more important, given the necessary resources to start their lives anew. South American, Australia, Canada, and many other countries would welcome planned immigration, though they could not agree to support hungry mouths if these people were brought to them, and then dumped destitute on an alien soil.

Many of the inmates of these camps have suffered for the cause of the United Nations. To what better cause could reparations be put then to the remaking of their lives. I applaud the assignment of $25 million of reparations for the rehabilitation of some unfortunate DP's. This will go a little way toward achiev-

ing the goal of their resettlement in lands where they and their children can look forward instead of backward. But, obviously, this amount is insufficient for very many. Why not so provide for those DP's in the Western Allies European areas who unquestionably qualify for reparations aid as victims of German action—in particular those incapacitated because of torture, slave labor, or internment in concentration camps? Charitable agencies, overtaxed as they are with millions of orphans and primary relief to the general civilian population, cannot adequately assume the burden of the incapacitated. Some plan must be evolved quickly for this particular group as well as for the large number who can be rehabilitated by planned resettlement. For all DP's that can be resettled, funds must be provided, whether such funds are derived from reparations or from other sources. The interim contributions of the Intergovernmental Committee on Refugees for planning resettlement give reason for encouragement.

Simple justice demands that we provide for these unfortunate people, including those who have come as refugees out of their countries since the cessation of hostilities, and who do not wish to retain their former citizenship because they fear that such would mean insecurity and danger. This group and all other DP's should be allowed to remain stateless in this transitional period regardless of their former allegiance, and all should be allowed some choice as to their future.

If aid is granted to one group on the just basis that their fundamental rights were or are threatened, aid must be given to all groups who come out of their homelands for the same reason. Unfortunately, up to now, those fleeing from brutality and persecution in Yugoslavia, Carpatho-Ruthenia and other areas have not been accorded the same aid that has been accorded, for example, to the Jewish infiltrees from Poland.

The question of classification of displaced persons in the American zone either as "persecutee" or "non-persecutee" has given rise to unfortunate confusion on the part of both the displaced persons themselves and those who carry out our policy toward them. Undoubtedly, a general discussion of all the elements in this problem will reveal that the group who have from the beginning formed the core of the persecutee group could be joined by other groups whose persecution has begun later, but is no less actual.

In fact, this would be more realistic because here is persecution on a mass scale, such as Hitler showed to the world. Many of us would hesitate to exclude from the persecutee group, the Poles from East of the Curzon Line, the Serbians, Croats, and Slovenes, who fought with us during the hostilities, and the Ukrainians whose country, which never before in history belonged to Russia, but was ceded outright to that country by the Yalta Agreement. The members of the Ukrainian or Ruthenian Church united under the Holy Father are meeting with a savage persecution if they refuse to apostatize. We feel that the persecutee category should be broadened to meet the exigencies of the present, changing situation. The sooner that we start to solve the problem of all the men, women, and children now confined to the displaced persons camps and in other camps, the sooner we will demonstrate to the world that the ideals spoken so loudly from our mouths are also from our hearts. We of the United States must take the initiative, since it is in the New World that most of them can be absorbed and since the United States is the principal contributor to UNRRA. Certainly, we of the United States could absorb more than the token number allowed entry under the presently operative Presidential Directive on Immigration. Certainly, we can employ our resources, our money, and our ships to help transport displaced persons to those countries anxious to receive them in great numbers.

I rejoice and hope in President Truman's recently indicated policy to seek asylum for all DP's, to admit a greater number of them to the United States, and, further, to aid all to find new homes in receptive countries.

As more than 75 percent of all the displaced persons are Catholics, we American Catholics have a strong and undeniable interest in seeing that forward-looking and practical solutions are offered and adopted for this problem.

You, the leaders of Catholic social work in America assembled here, by the very nature of your background, experience and present labors, can bring to this problem the understanding and sympathy it demands and deserves. Those statesmen are blessed by God and by man who make their citizens free men and who lead groups of fellow men to liberty. Those statesmen who liberate these displaced persons from their present subjection will

indeed be blessed, for they will be the ones who bring the many out of exile, out of the house of bondage, and make them free to live as they will, and worship God as they will.

SOME PROBLEMS CONFRONTING THE EUROPEAN COLONIST IN TROPICAL AMERICA

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THE task of bringing together new homes and homeless people in a combination that will lead to the establishment of stable communities in which economic, social and cultural development may proceed along democratic lines is one of the most important social problems facing the world today. The shifting and migration of people have been going on since man's creation. However, the settlement of areas of prior choice has reduced their ability to accept immigrants. At present, therefore, the bringing of the homeless to new homes involves some problems which have not yet been solved and which fall outside the fields of documented experience.

For the purpose of this discussion, the potential immigrants, the homeless, are limited to displaced persons of Europe, and the new homes to areas within the other American republics.

The subtropical and temperate regions of southern South America have taken most of the European immigrants to South America during the last 50 years. They are capable of still further subdivision, and have opportunities for settlers under environmental conditions most similar to those to which they have been accustomed in Europe. These regions, however, no longer possess great expanses of idle land awaiting settlement.

Many countries within tropical America have large areas of public domain which are unoccupied, or only sparsely populated. As a matter of national policy, they want colonists from Europe who will engage in farming.

Only a portion of tropical Latin America, however, is available for settlement. The remainder is either taken up and under full use, or is not suitable for European settlers because of inhospitable climate, unproductive soils, or for other reasons.

Mr. A. Grenfell Price in his recent book, *White Settlement in the Tropics*, divides the tropics into six types based upon those broad climatic characteristics which may determine the success of white settlement. These are the equatorial tropics, the trade wind coast and islands, the wet-dry areas (including the monsoonal), the deserts, the mountains and plateaus, and the marginal zone.

The equatorial climate of high temperature, high humidity and considerable monotony is conducive to development of parasitic organisms. Areas with equatorial climate have poor soil due to the washing out of the soluble material and they are not generally adapted to a wide range of economic plants. For these reasons and others, the equatorial climate is the least hospitable for white settlement, and no large white settlements of long duration are found.

From the standpoint of climate, the trade wind islands and coast and marginal regions would seem to offer the best opportunities for settlement. In the American tropics, however, such areas already have medium to high population pressures, and their ability to take additional colonists is limited.

The highlands, which are rather extensive in the American tropics, are frequently referred to as areas of continual spring. They are generally characterized by moderate temperatures, cool to cold nights, have frequently medium to low rainfall, and are subject to changing winds. However, the tropical highlands are now generally occupied, extensively exploited, and their ability to receive European colonists is definitely limited.

Within A. Grenfell Price's classification then, there remain only two general climatic areas available for European colonization in tropical America—the wet-dry lands and the desert regions. That desert area for which water for irrigation is potentially available, is large in the aggregate, and eventually may supply opportunities for many colonists. However, much time and money will be required to bring desert areas of significant extent under irrigation. In the near future, therefore, most of the extensively unoccupied or only sparsely settled areas which may be appropriate for settlement by Europeans lie within Price's wet-dry classification.

In spite of high summer temperatures, the wet-dry areas have

cooler nights, lower humidity, and greater and more frequent changes of weather, than the equatorial. Such areas are generally inland from the coasts and occur between the low, more-or-less flat areas with equatorial or desert climates and the more temperate areas of the tropical highlands. They occur in many geographical forms. Probably the majority of the still unsettled, or only partially settled wet-dry land in South America is in Andean valleys on the Amazon slope.

Since all the requirements for the success of settlement of Europeans in the tropics are not known, it may be worth while to consider some of the problems, the solutions to which must be found to prevent wasted time, wasted effort, and disillusionment, as well as wasted people.

Communication. Communication by highway, railroad or air transport is a prerequisite to the development of agricultural communities. The new community must have ready access to the services, knowledge and skills that have been accumulated through the years in the industrial and commercial heart of the country of which it is a part; and it must be able to transport its products at a reasonable cost. Much of the otherwise suitable land of tropical America is now unsettled and uncolonizable because of isolation. Experience with colonization to date would indicate that small scale efforts to colonize Europeans in isolated tropical communities should be discouraged.

Health. General public health, sanitation, and tropical diseases are important limiting factors to life and work in the tropics. Students of tropical health attribute many of the past failures in colonization efforts to the ravages of tropical disease. Hookworm infection alone is thought to be capable of assuring the failure of colonization in the tropics. Malaria, which it has not been possible to eliminate completely in any generally affected tropical area, must be ameliorated to permit settlement.

The maintenance of health standards required by the European in mixed European and indigenous populations is evidently most difficult in the light of the statement by many experienced health officers that an adequate standard of living is almost as vital in the low tropics in safeguarding health as is the work of the medical scientist and sanitarian.

The countries of tropical America are making rapid strides in

the provision of health services, nevertheless, extensive additional facilities and trained medical scientists, sanitarians and persons trained in nutrition and home demonstration would be needed in most communities where European settlement is undertaken.

Capital and Credit. Private individuals in tropical America may desire, and probably will accept European immigrants as tenants, and provide them with guidance, equipment and credit and also probably assist them to become private owners and operators. However, the total number thus assisted would be small.

Any significantly large number of colonists would need to be placed on public domain. Generally, the public domain land is in heavy woodland, without houses, fences or other farm structures, machinery or farm animals. A considerable investment of capital and of the farmer's labor will be required on these lands before they will yield a return sufficient to support the colonist's family.

Although credit for the small farmer has never been generally adequate in Latin America, many countries have made rapid strides in this field in recent years. Nevertheless, if significant numbers of foreign agriculturists were to be accommodated, special arrangements to provide farm credit and capital probably would be necessary in most countries.

Ready means of communication and transport, provisions for community health, adequate capital resources and credit facilities, to mention only a few of the important requisites, are obviously necessary for successful agricultural settlement in tropical regions.

The knowledge of other factors, such as soils, crop adaptation, practicable cultivation and processing practices, animal breeding and management, plant and animal disease and pest control, is taken for granted in developed agricultural regions. Our limited experience of agronomic factors in respect to the tropics, however, will not permit of complacency. We must reduce our confidence to the level of our present limited knowledge, and work our way forward along the same road that has been followed in respect to temperate zone agriculture during the last century.

This is the road of scientific investigation in natural, social and cultural fields, along with child and adult education through school and church, and agricultural and home extension demonstration. This road leads to the stimulation of community organization and cooperation and the acceptance by the individual and

the community of responsibility for moral, cultural and economic growth.

Attempts by American countries to colonize tropical regions with their own nationals have brought to them generally the realization that the experience of temperate agriculture is seldom directly applicable to tropical conditions and in many cases is useless.

As a result, many American countries have initiated investigations in tropical agriculture in recent years and are gradually expanding them. However, the limited number of scientists in these countries has restricted this effort much below the amount needed if tropical agriculture is to be carried on with an increasing efficiency and stability commensurate with that of the temperate zone.

In response to requests from the other American republics, and in recognition of the mutuality of interests, the Congress of the United States in 1939 authorized the executive agencies of our government through the Department of State to cooperate with the other American republics in projects covering the broad field of culture.

To facilitate this program of cooperation in which most agencies of our government participate, there is an Interdepartmental Committee on Cultural and Scientific Cooperation made up of representatives from the departments, offices, and independent agencies of the government. The chairman of this committee is an Assistant Secretary of State and its executive director and secretariat are officers of the Department of State.

The program of this committee embraces projects in such fields as anthropology, education, public health, the exchange of books and cultural materials, the exchange of students, professors, scientists and cultural leaders. It also includes projects in the physical and natural sciences, such as land, water and air transportation, mining, fish and wild life, and agriculture.

The Department of Agriculture is playing a significant role in this program. Technicians of the Department have been loaned on a short-time reimbursable basis to many of the South and Central American countries. Approximately 100 agricultural scientists and officials from the other American republics have

spent time in numerous branches of the Department here during the past four years pursuing planned coures of study.

In addition to these scientists and officials, approximately 200 Latin-American graduate students have been given practical intern training in the Department in soil conservation, rural electrification, agricultural extension, agricultural economics and other fields.

Cooperative agricultural stations have been established in five tropical countries for the development of crops complementary to those of the United States and the production of plant and animal commodities needed for local subsistence. The United States cooperates by providing the stations with technicians to work with technicians of the countries were the stations are located.

The work projects of these stations serve to illustrate the types of work which need to be carried forward rapidly to make possible the level of production and consumption necessary for an acceptable standard of living. This is vital to a consideration of land settlement.

The prevalence of the South American leaf disease has been one of the chief problems connected with the production of cultivated rubber in the American tropics. A start has been made toward overcoming this problem by introducing high-yielding and blight-resistant plant material directly into the producing areas.

Plant material with high rubber yield is budded at the station on rubber seedlings. When the new bud has attained sufficient growth, it is topped and a second bud from blight-resistant plant material is engrafted to provide a blight-resistant top for the rubber tree. These small trees are distributed to growers who are instructed in the technique of planting and budding and of maintaining their nurseries and cover crop.

Another technical problem confronting the stations is the general determination of areas most suitable for the production of tropical crops through pioneer soil reconnaissance study in the various countries. These data will be available for general land use classification in the various areas, for use in connection with soil conservation measures, and the solution of many other crop and livestock problems. With these broad studies as a base, more detailed local studies are conducted by local technicians.

Other problems concern the development, acquisition, multiplication, and distribution of superior strains of plants and seeds. In

1943, a superior strain of the important insecticidal plant, pyrethrum, was multiplied in nurseries in the cooperative station in Ecuador, and plants were distributed to both large and small farmers. On such occasions the farmers are instructed in the methods of planting and caring for the crop, and follow-up service is supplied from planting to harvest. Collection, trial, multiplication and distribution to farmers of many other commercial and food crops, such as corn, beans, soy beans, cow-peas, rice and other commodities necessary for subsistence have been made.

Problems involving the production and processing of the fibre, kenaf, (used in making bags, rope, carpet bases, and similar articles) have been studied by agronomic and engineering technicians working in collaboration with the Cuban Minister of Agriculture. After two and a half years of work, the time and method of planting and handling the crop are now definitely known, and discoveries have been made leading to the complete mechanization of production. Decortication of the fibre has also been mechanized with existing machinery, but further work is being done to develop more efficient equipment to meet this fibre's particular characteristic. Active assistance and the loan of equipment by United States machinery manufacturers have been exceedingly helpful in the various field trials. Such activities have served as a practical demonstration of how modern United States machinery can be applied to the solution of tropical agricultural problems.

Animal products (meats, eggs, butter and milk) are important to the health of people anywhere. Many health authorities believe that they are of the greatest importance in the tropics. There are also strong indications that mixed farming, including animal as well plant production, is the most practicable system to sustain the yield of tropical soils. On the other hand, animal efficiency in the tropics is generally significantly lower than in temperate zones. The stations are conducting animal breeding experiments to develop efficient animals resistant to disease. Pasture and herd management research is under way. Experimental work is being done in animal feeds and feeding and in the processing and handling of animal products.

Progress has been made in all of the investigations undertaken by the staffs of the cooperative stations. Certain problems have been solved. The results to date warrant the belief that continued research will reveal or create varieties, breeds, cultural practices,

etc., which can be adapted and integrated by an informed agricultural people into a farming system that will support stable and progressive agricultural communities at adequate levels of production and consumption. It is such communities, in the final analysis, which must undergird a peaceful, democratic world.

Science can perform but a part of the task which must be accomplished to achieve such communities. The documented experience of science must be diffused into the sum total of the people's knowledge. Moreover, it must be digested and adapted and finally made to serve the people through its influence on their attitudes and ways of doing things.

In the Christian world, there is probably no agency more important and effective in determining the material as well as the spiritual desires and needs of the people, and in bringing about the adoption of improved practices and attitudes, than the Christian church. The church, on the one hand, helps to define and interpret the needs of the community, and on the other, explains and encourages the adoption of the guidance of experience. That community is indeed fortunate in which church officials participate actively in those functions which agricultural people have grouped under the general term of extension.

It is probably impossible to design a colonization program which, if followed, would guarantee the success at all times of any people in any region now available. In respect to colonization in tropical America, there are many problems which have not been solved, and probably only long years of recurring emperical trial and human disasters, or a shorter time of scientific investigation, will indicate whether or not favorable solutions are possible.

In response to human needs as well as to the desires of the old country and the new, European immigrants may colonize in tropical America, in which case it will be to the interest of society to follow fully the known guideposts for successful agricultural settlement. The following and the discovery of guideposts will require the working together of many of society's institutions—its international organizations, its governments, schools and churches. Societies and institutions guide and stimulate the continued search for better ways to achieve the better life. Institutions serving a community can lead it to strength and stability by getting the people to accept and use improved ways of doing things in their day-to-day task of making a living.

PLANNING FOR BETTER LIVING

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I WOULD like to take a little time off from the battle to talk about the war.

The housing battle, as I see it, is the Veterans' Emergency Housing Program, a two-year program of rapid expansion in the homebuilding industry. At best that program will only blunt the edge of the housing shortage.

The housing war, I would say, is a program of expanded home building by private enterprise, augmented by limited public assistance, that will continue until all Americans have decent homes.

The emergency program, the battle in which we are now engaged, is just what its name implies. It is a series of emergency steps that are made necessary by the fact that the housing shortage has become a national emergency.

This situation was aggravated by the war, but the war did not force us into it. America chose the path voluntarily, although perhaps unwittingly, by continuing complacently for a good many years to rely on an economic system that resulted in building new homes only for the comparatively well-to-do and even then not providing new dwellings as fast as new families were formed.

Now that the emergency is here we are committed to a short-term emergency program. We are trying desperately to build up the nation's homebuilding capacity to a point where it will produce enough homes during the next two years so that we will be at least no worse off at the end of 1947 than we were at the start of 1946.

I think it is a good measure of the inadequacy of our homebuilding during the last decade that to start 2,700,000 homes and apartments by the end of 1947, the nation must break all of its previous homebuilding records. Yet, as previously stated, when these 2,700,000 homes and apartments are completed, the need for housing will be just as great as it was when the program began. The same number of families will be doubled up. The same number of families will be living in homes that are not up to decent American standards.

We are committed to the battle, we are in the midst of the

battle, but we have not yet declared war. We have not yet committed ourselves to a complete housing program, a program that will continue until this nation is decently housed. We talk in general terms about cleaning out our slums and building better cities some time in the remote future, but we have little time for those things today. We don't even have time to do much planning for this remote future, because we are so occupied trying to straighten out the mess that our failure to plan in the years gone by has got us into today. We have not even agreed as a nation on adopting a housing program that goes beyond the present emergency. The Senate of the United States voted for a long-range program when it passed the Wagner-Ellender-Taft general housing bill, but the House of Representatives did not complete the necessary legislative action.

This has been proudly claimed as a great victory by those who want to preserve the housing status quo. Some of these groups have made no bones about their attitude toward housing. One of their representatives stated their case quite plainly when he said: "Poor people belong in the poorhouse."

I think, to put it mildly, that time will prove this is a short-sighted attitude. Now I do not propose that those of us who want something a little better than the poorhouse for poor people merely sit back and say: "We are right and those other people are wrong." That will get us exactly nowhere.

In the performance of your work, you people see every day at first-hand the horrible toll of human suffering that is exacted by bad housing. You see how living—or perhaps the better word would be existing—in slums affects the human spirit. You see how the slums serve as hothouses for the forced flowering of evil, crime and disease. You see bad housing as a serious problem in human relations.

I am completely aware of this aspect of the problem, and as a former mayor, I am also aware of the cost of slums from a hard-headed dollars and cents viewpoint. I have seen them as a spreading infection, reducing the city's tax revenue at the same time that they increase municipal expenses for medical care and police and fire protection.

I believe that you and I see the housing problem for what it is. We see the need of solving it and we are willing to do our share of

the job. But I am convinced that if we stop there we are as much to blame for inaction as the members of the opposition camp who want poor people to live in poorhouses. That is why I say we must not just sit back and accept our defeat by the "poorhouse lobby."

I do not think our conscience can become clear until we launch a positive program to see to it that everyone in this country has a clear understanding of the housing issue and of the courses of housing action that are before them. We must drive home to everyone the heavy cost of bad housing. We must have enough imagination ourselves to catch the country's imagination with the picture of the better way of living that soundly planned housing can make possible. We are not doing that now.

We hold meetings to talk about "urban rehabilitation," and the public stays away in droves. The very terminology we use thwarts our purpose. Do you think that anything called "urban rehabilitation" is ever going to become a sweeping national issue? Can you see anyone marching in a torchlight parade carrying a banner reading "Urban Rehabilitation or Fight"? I certainly can not. Yet I can imagine a factory worker becoming indignant over the fact that a high-pressure lobby representing the man who is renting him an uncomfortable flat at a high price has prevented any of the factory worker's taxes being spent to help get him a better place to live in.

Slums are the most dramatic example of the inadequacy of this nation's housing program in the past, but what of the great majority of the American people between the extremes of those who live in the slums and those who live in the fashionable suburbs and country club districts? How well are these people housed? I think the frank answer is that a great number of them are very badly housed. Many do not have the proper amount of living space. They need a seven-room house but they can only afford to rent a four- or five-room apartment. Their homes are decent and clean but they live under the constant minor irritations that result from too many people living too closely together.

Most of these people and many more who can afford a comfortable house that is large enough for their needs still live under conditions far too low for the richest nation in the world. They live in badly planned neighborhoods where traffic roars past day and night. Their children play in small yards or in the street.

The house next door casts a shadow on the house next to it and in turn is blocked from the sun by the house next to it and so on ad infinitum.

Many years ago some one showed great imagination when he laid out a city on a gridiron pattern. This was an improvement over letting all of the streets follow the meanderings of the cow-paths from which they grew, but it is unfortunate that so many cities have accepted this design as the last step of progress which can never be altered or improved forevermore.

The truth is that we do know better plans for laying out a community. In fact, we have built a few communities according to these better patterns. But far too many towns and cities are building blindly, repeating the same mistakes of the past.

What are some of the causes? I would say ignorance, indifference, apathy, selfishness and lack of funds are a few of the reasons. All of these we must overcome, and the first step is to drive home the idea that planning ahead for better housing and better cities is nothing to be ashamed of.

Many people think that any city planning, any housing planning is a luxury to be indulged in only by impractical, long-haired theorists. "Practical" men know that the thing to do is just let cities happen. If thousands of people wind up living downwind from the stockyards that is presumably an expression of the Divine Will and nothing should be done about it. This is an inconsistent position, of course. The man who sees no need for planning in the housing field is not so foolish as to lay out a factory without careful and thorough planning before the ground is broken.

I am tempted to say that not planning is an American habit of long standing, but that is not quite true. The fact is that we have planned for some things and not for others, and this has brought about some very lopsided results.

The story of the motor car is a wonderful saga of American imagination, industrial vision and mechanical know-how. It is a triumph of a great American development—mass production, which brought better products to more people at less money. So now we have marvelous automobiles but our highways and streets are at best 10 years behind the machines which travel on them.

The mass-produced automobile took us literally out of the horse-and-buggy days only as far as what we ride *in* is concerned. We

are just now beginning to get out of the horse-and-buggy days in what we ride *on*. We have not built modern highways and streets as fast as the automobile has developed.

Did this experience teach us a lesson? I do not think so. Many cities are now frantically enlarging their airports to try to handle the new volume of air traffic. Just as the car got ahead of our roads and streets, so the airplane is developing faster than the airports it uses.

The development of our houses has also been lopsided. American ingenuity has devised wonderful streamlined push-button machines which play phonograph records, cook waffles, iron shirts and dry the breakfast dishes with scientific and automatic precision. Yet these marvelous, intricate gadgets are housed in homes that were built slowly by hand. They were built by the same methods that were used 50 years ago. Frequently they follow a design that imitates something that was the latest thing around the time of the London fire. And this home is likely to be in a neighborhood with a street pattern that was old during the days of Christopher Wren.

We have some very blind spots on housing and community planning. We have had them for a long time. We will not be able to eliminate them overnight, but I am confident that if we plug away steadily enough and long enough we can eliminate them and get our housing industry into the twentieth century.

I regret that the Wagner-Ellender-Taft general housing bill did not become law at the last session of Congress, because it embodied a hard-headed, common-sense program to erase many of our housing mistakes of the past and to help us to avoid them in the future. The story of the Wagner-Ellender-Taft bill is a simple one, but I think it will require constant retelling to counteract the distorted descriptions of it emanating from its foes.

I think the main thing to remember about this bill is that it provides help to private enterprise so that private enterprise can do most of the housing job that it has previously been unable to do. For example, Title IV of the bill provides a basic plan for enabling private enterprise to serve the middle income families who have been largely in a "no man's land" between private and public housing activity. This mortgage insurance program would help private enterprise to reduce its housing costs in serving families who need a house costing around $5,000. It would also help private enter-

prise to provide rental or mutual-ownership projects for middle income families.

Title V is an important aid to get more rental housing. It provides a special program of yield insurance. This insurance guarantees a minimum return on monies invested in rental housing projects by large insurance companies and other institutions that want to go into large scale rental housing projects if they can do so without taking undue risks with their investors' money.

Still another aid to private enterprise is the program of federal aid to local governments for clearance of slums. This would make new areas available for redevelopment with the active participation of private builders. The idea of this program is that federal and local aid will be combined to bring the cost of acquiring land and clearing it for redevelopment down to the point where the land can be re-used sensibly. In other words, it makes it possible to replace slums with parks and new dwellings constructed so that the people who live in them can get some sunlight and fresh air.

Title II of the bill provides funds for federal research in new materials and new methods of construction to help private enterprise build homes more cheaply. It also provides federal help to communities in planning for better cities.

In addition, the bill provides federal funds to help local communities build 500,000 units of low-rent public housing over a four-year period. This housing would serve only those who cannot afford to pay an economic rent even under the reduced housing costs which the bill makes possible.

The Wagner-Ellender-Taft bill would also coordinate permanently the various federal agencies dealing with housing. It would require a yearly report on housing progress so that the Congress would know what was being done toward attaining the goal of a decent home for every American family and whether additional action was necessary.

That is the story of the Wagner-Ellender-Taft bill. It is a sensible program to help private enterprise do a bigger and better job of housing and to provide public aid to those whom private enterprise cannot serve.

There is one other point that we should not forget about this general housing bill. It was a vital part of the veterans program,

a tool that we relied upon to get the volume of rental housing that veterans need. The lack of this essential legislation has seriously crippled the veterans' housing program.

This is a doubly serious matter when you realize that this year and the next are the years of crisis for American housing. They are the years which will determine whether we build our communities in a newer and better pattern or whether we repeat blindly the housing mistakes of the past. City planning is basically the responsibility of the community concerned. At the present time the Federal Government can give some help of an advisory nature; it will be able to give substantial assistance when the Wagner-Ellender-Taft bill becomes law.

What happens meanwhile is up to your town and my town. The bulk of the next two year's homebuilding is still ahead. Planners can still catch up with the program and keep pace with it, but there is no time to waste.

In general, I am hopeful about the way the housing battle is going—about the progress of the two-year emergency program. The accomplishments of the last seven months give us no cause for sitting back complacently, but they do show that we can meet the goals of the two-year program and I am confident that we will.

I am deeply worried, however about the course of the housing war. I said that it was undeclared, that the country was not yet committed to a national policy of fighting the housing shortage until not only veterans but all other citizens have decent homes. I bespeak your support in the fight to get such a program under way through passage of the Wagner-Ellender-Taft bill.

Meantime, I ask that you do all in your power to drive home to the members of your community the urgency of the need for planning now so that the two and a half million new homes of this year and the next will become livable communities, and not the blighted areas of tomorrow.

I am afraid that too much of the public attention to the Veterans' Emergency Housing Program has been concerned with quantity. Quality is just as important. The Federal Government sets quality standards for the individual house. That is as far as it can go. It has no power to order that the neighborhood in which the new house is built is planned to meet life in 1946, to prevent

it from blindly following a pattern that was old in the days of gas light and horse cars.

The building tide is surging in. It will not wait. The time for a community planning program of talk is gone. The time for planning action is here. If the planning is started now—not next year or next month, but this month and this week—there is still time. That is the problem. That is the challenge to you and your town. The future is in your hands!

THE WAGE-EARNER AND HIS COMMUNITY

JAMES B. GENT, *Research Department, United Steelworkers of America, Congress of Industrial Organizations, Pittsburgh, Pa.*

I AM indeed grateful and feel highly honored to have been selected by the United Steelworkers of America to attend this meeting of the National Conference of Catholic Charities, an organization that has for its basic purpose helping the poor, the sick, and the homeless, in other words, putting into practice the corporal works of mercy: to feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to ransom the captive, to visit the sick, and to bury the dead.

The United Steelworkers of America, composed of almost one million members, have for their national officers men who subscribe without hesitation to the Christian principles underlying these corporal works of mercy.

The Steelworkers' Union has had a decidedly beneficial effect on the lives of its members. It has shown them the way to better living. It has shown workers generally that the desire for better working conditions, better homes, cleaner cities, better transportation, better family life, happier children, modern and up-to-date schools, recreation facilities and many other modern needs, can be attained through real organization such as the industrial unions provide through their participation in all progressive movements.

The participation of the dominant steelworkers group in civic and charitable activities in every section of the country was encouraged by resolutions adopted at the Atlantic City convention held during the month of May this year. Among many resolutions adopted along civic lines the following may be noted: "Resolved: In the present period of reconversion and in the future peacetime

operation, it is extremely important that our union members as part of the community, continue to work and cooperate with groups for health, welfare, and recreation, and be it further resolved that appropriate measures by every District and Local Union to establish cooperating groups to operate and assist in community services and activities and to direct the education of members of Local Unions be taken so that greater service can be performed for our members and for the community as a whole."

For instance, in Pittsburgh and Allegheny County, the United Steelworkers have established Community Services Committees with central referral bureaus. The responsibilities of a Community Services Committee in a city or county industrial union council are outlined as follows: (1) to establish relationships with public and private health, welfare and recreation agencies in the community; (2) to discover what services exist in the city and county and to develop a working relationship with the organizations providing needed services; (3) to request the Council of Social Agencies to appoint a labor participation committee. This committee will have members from all Central Union bodies and from the various agencies of the Council of Social Agencies; (4) to assure labor representation on boards of directors, advisory committees, and planning committees of public and private welfare agencies so that labor's viewpoints on the policies of these agencies and the manner in which they operate can be presented for proper consideration in the determination of these policies; (5) to assist local unions in establishment of County Services Committees, union counseling and other programs to bring community services to members and their families; (6) to press for better community planning to meet full community health, welfare and recreation needs in coordinated fashion; (7) to cooperate in campaigns for funds for community services agencies.

Through local committees information is brought to the membership as to the community facilities available to the public. These local committees also plan union counseling training courses and establish them in plants under their jurisdiction.

The union counseling activity is a primary responsibility of the local union Community Services Committees. Union counselors are referral agents stationed by the union in the plants and

shops of the city and counties to give members information on the welfare agency best able to help them meet their problems.

From members of the Community Services Committees, both of local unions and the council, and from the ranks of union counselors, comes material for agency board membership. Their activities as counselors or CSC members give them first-hand information on the problems of workers and develop their understanding of these problems. The nomination of people with this experience to the boards of agencies is therefore desired, since such representatives have the background which will enable them to serve effectively.

In a number of cities, labor participation committees within the Council of Social Agencies have been established. Members of these committees interpret organized labor to the agencies and the policies and services of the agencies to the union members. They also organize labor-social work conferences and arrange for labor participation on planning committees of member agencies.

During campaigns to raise funds for agency support, endorsements are received from labor groups, and campaign personnel is selected from among the union members. This has led to excellent Community Chest-labor union relations. It is important that that relationship be continued and expanded as a factor of tremendous importance in community development. It has proven profitable for heads of Chests and of member agencies to meet with and discuss common problems with the leaders of state and city councils. A greater understanding of one another's point-of-view cannot but be of advantage to the whole community.

It has been a source of satisfaction to all forward-looking people that the men and women who work in the shops and factories, the stores and offices join with other groups in the community in working for the common welfare, that representatives of organized labor groups speak at the meetings of many community organizations and sincerely concern themselves with the kind of community in which all citizens must live.

NEIGHBORHOOD LEADERSHIP TAKES OVER

Rev. Charles M. McBride, *Diocesan Director, Board of the Propagation of the Faith, Cleveland, Ohio*

THE Alta House is situated in an Italian colony of Cleveland's East Side. It was founded in John D. Rockefeller's early philanthropic days, while he was still a resident of Cleveland, in response to a recognized need for a day nursery in a community where both parents contributed to the support of the family. The nursery proved to be of great value and its service to the colony was later increased through supplying such basic needs as facilities for the washing of clothes and a shower room.

Within five years, i.e., by 1900 the population of the section had increased to such an extent that the present large building was erected and a properly supervised playground area inaugurated. Upon completion it was named in honor of the youngest Rockefeller daughter, the present Alta Rockefeller Prentiss, of New York. In 1915 the Rockefeller family donated an additional building adequate for a gymnasium and public library, and set up a Board of Trustees with full legal responsibility and ownership of the properties, to guide the settlement along approved social lines. Gradually the financial responsibility for professional supervision of the settlement was assumed by the Community Fund through participation of the agency in the Group Work Council of the Welfare Federation

This briefly is the history of the settlement's establishment. Now allow me to give you a picture of the community in which it functions.

In general it has the complexion of all neighborhoods where a nationality group predominates. It owes its existence to the same force which encouraged all Italian immigrants to re-establish here a reasonable facsimile of their native Piazze. The colony's topography (it is located at the base of the hill) gave inspiration to the naming of the suburb, Cleveland Heights. It boarders East Cleveland with Western Reserve University and the Case School of Applied Science on one side, and Rockefeller Park and Euclid Avenue following the contour of its northern boundary. Expansion is impossible, the ingress of other nationalities unthought of — the neighborhood has become ingrown, and remains so.

In the midst of this solidly Catholic community, the Euclid Avenue socially élite built a Presbyterian mission which gained members noticeably during the periods of depression. This statement is based upon tradition since the church was built about 1906 and I haven't heard of converts in recent years. This mission activity is still perpetuated on the same site, adjoining the public school property. There has never been a Catholic parochial school in the community, due to the economic status of the people but, thank God, the public school principals, as well as many teachers have been Catholic and all, of whatever faith, have been beyond reproach and some decidedly helpful.

How much faith should be placed in a tradition of suspicion it is difficult to estimate, but that there was the suspicion of motives cannot be doubted. Here was a poor community, devoid of facilities for proper religious training, which became the beneficiary of Protestant missionary charity. The only other public institution, also established by non-Catholic benevolence, had its facilities and programs appealing to youth at an hour conflicting with catechism instructions.

It all gave the impression of an attempt to wean the younger generation away from the influence of the Church. This impression was felt both by the priests and the people, especially the older generation. What was very clear when I became pastor in 1940, was that children of all ages found more time for the Alta House than the Church and that something had to be done about it. What this something might be wasn't hard to decide. I recognized that the Alta House couldn't function successfully with strong competition from the Church in the recreational field but I refused to believe that an agency founded on good will and sound social principles could be opposed to the ideals of our democratic way. So, with the attitude of the boy who wants to discover what makes a watch tick, I accepted membership on the Board of Trustees of the Alta House. From this vantage point, conditions became obvious and machinery was put in motion to correct them.

For instance, in order to cooperate with the settlement house program, I was primarily interested in the staff under whose care the children spent their leisure hours. I was aware that Catholic students of Western Reserve University had been assigned to the

Alta House for field work but there were very few of them. This certainly could not be laid at the door of the school but resulted mainly from the fact that comparatively few Catholic students majored in group work, the greater number specializing in case work. The Board was questioned about procedure in acquiring staff members of Catholic background and inquiries were made by both the head worker of the settlement and the faculty of Western Reserve to Catholic University and other Catholic institutions as to the availability of Catholic workers. Further, the School of Social Science at Western Reserve encouraged the idea that we try to find trained Catholic workers to man the entire staff. In view of all this, our former suspicions seemed to be proven unfounded. Another good feature of this development was the opportunity it presented to explain to those of the staff who questioned the difference between the attitude of a Catholic and non-Catholic worker among Catholic children, the power of good example, such as the staff attending Mass both on Sundays and Holy Days and receiving the sacraments, and the effect of a religiously sound answer to the practical questions propounded by adolescents.

Today the head worker is Frank Catliota, a product of the neighborhood, who took his M.A. at Western Reserve School of Social Science and a refresher course in group work, after many years in the case work field. He has transformed the spirit as well as the program of the settlement. Contrary to all expectations the neighborhood respects one of its own and has given him exceptional cooperation. Western Reserve proved to be our best friend in this move. They could have refused to recognize him as a fit supervisor for field work students in group work. However, the problem was solved satisfactorily since another graduate of the school was on the staff.

For years the complaint was heard that as soon as a boy or girl found interest outside the settlement he or she saw no value in volunteer work. This was a perennial problem. With the new head worker knowing the neighborhood's people, having played on teams with them, he sensed the need of a neighborhood council. After its formation these people, most of them parents, were more than delighted to settle down to planning and working with their children. They have sponsored many improvements in the gymnasium and the summer camp, as well as contributed of their time

to group supervision. This is probably the brightest hope for the future. What is of particular encouragement is that through this acceptance of responsibility the people are gradually finding the Alta House a place where they can help and serve the community rather than be parasites on it.

The real secret to the solution of the problems of the Alta House is the Board. The Welfare Federation suggested that a study be made, and we followed the suggestion. I might say here that if you ever want frank discussion about board members and programs, promote a study.

Because of our heritage of private sponsorship, a real constitution had never existed. To remedy this was our first concern. Through the application of the new constitution members who had served as officers for 15 to 20 years graciously stepped aside. A complete roster of standing committees, especially those looking toward cooperation with staff and program-planning, gave new enthusiasm and purpose to board membership. Proportional representation was given the neighborhood. When the council was formed, its president was brought into the Board. The public school had always been represented by its principal, now the minister of the Presbyterian mission has accepted membership. Probably the greatest surprise of all and the final thrust at the skeleton of suspicion occurred when Western Reserve's School of Social Science and the Welfare Federation both encouraged the election of a priest as chairman of the Board.

The aim of settlements is to develop local leaders, but in our community it was more a problem of prodding those with ability to exercise their gifts. The situation was discouraging, but good example wrought its effect. A City Councilman, a son of the neighborhood, not only became a Board member, but provided the children with a vastly improved playground. It is now divided into upper and lower play areas, so that the smaller tots are completely protected. This project cost the city $35,000.

Recently some local golf enthusiasts have announced a tournament, the proceeds of which will start a fund for a new outdoor swimming pool at our summer camp. It seems that the fever has caught and involved the whole community.

CATHOLIC AGENCIES AND SOCIAL SECURITY

Rt. Rev. Msgr. John O'Grady, *Secretary, National Conference of Catholic Charities, Washington, D. C.*

FOR the past decade the Directors of Catholic Charities have been giving careful thought to problems of Social Security. Their Standing Committee has devoted many of its meetings entirely to the discussion of Social Security problems. These problems have had a prominent place on the program of every one of the annual and semi-annual meetings of the Directors of Catholic Charities.

As a result of careful thought and planning the Directors of Catholic Charities have developed their own point of view in regard to problems of Social Security on a national level. One of their immediate objectives is to interpret their program to our own people—to our Catholic workers, and to the people of the country as a whole. It has been stated time and again by members of the National Conference of Catholic Charities that they did not have sufficient opportunity to participate in matters of policy on the national level. In this connection it is well to remember that our Conference is to a large degree a forum for the expression and exchange of opinions. The Directors of Catholic Charities, however, come together as the representatives of their Bishops to discuss their common national problems. Just as each Director is in a position to advise his Bishop locally about questions of diocesan policy, similarly the Directors nationally are in a position to advise the Bishops as a whole in regard to national policies.

The review of the thinking of the Directors of Catholic Charities over the period of 12 years since the establishment of the Directors' Standing Committee (originally known as the Continuing Committee) which I am about to set before you cannot be a very complete review. You will find in the pamphlet *Catholic Charities and Social Security,* recently published by the Conference, a much more detailed review, although even this fails to do full justice to the long and detailed discussions and subsequent resolutions passed by the Directors at their meetings.

Full Employment

Throughout all the discussions of the Directors of Catholic Charities during the past 12 years, one cannot fail to note the con-

stant emphasis on regular, full-time employment with adequate wages as the first objective of every program designed to meet the needs of the nation's workers. We must look to private industry and private initiative to provide that steady employment and adequate wages which enable the worker to discharge his responsibilities as head of a family, as a member of a church, and as a citizen. Government must do everything possible to enable private initiative to attain this basic objective of our economy. It must aid private enterprise in finding new sources of investment for full production and full employment. It is only when private enterprise with Government assistance and stimulation fails to provide continuous employment for the workers of the nation that Government should step directly into the breach by providing a program of public work.

Unemployment Compensation

In between the work of private enterprise in providing full employment and the direct governmental program necessary to provide for long-time unemployment comes a program for temporary unemployment. This is provided by the present Federal-State system of Unemployment Compensation. The system is not all that we would like to have it. In many areas the benefits provided are still too low; in many states the duration is too short and the disqualifications exclude too many workers. While the system does have its limitations, it represents a decided step in advance and will provide the necessary cushion even for severe unemployment, provided this does not extend over too long a period of time.

Federal Work vs. General Public Assistance

As a general method of dealing with long-time unemployment, the Directors of Catholic Charities have consistently supported a straight federal work program as opposed to a program of grants-in-aid to the states for general relief. And what is our answer to those who say we ought to have both work and relief? Our answer is that they represent definite and incompatible philosophies. Those who advocate grants-in-aid to the states for general relief belong to the same school of thought as those who would bring down our standards of categorical relief and even our standards of social insurance to the very lowest levels. The theory

of general public assistance to which they lend their support appears very plausible on paper. It looks flexible; it seems to meet the people's needs, but we have to consider it not as it is described in the text but rather as it is put into effect in the local communities.

In the United States we are now facing a great struggle between those who would rob us of the gains we have made under Old-Age Assistance and Aid to Dependent Children in order to set up a general public assistance program. They have succeeded in doing so in certain states. We find this struggle also in regard to Old-Age and Survivors Insurance. Many of the same interests that are working for a general public assistance program are also in favor of bringing down the level of the Railroad Retirement program and the Federal Employes Retirement program to the level of Old-Age and Survivors Insurance and this year again they have succeeded in freezing the tax so that Old-Age and Survivors Insurance may be retained at its present inadequate level.

Old-Age and Survivors Insurance

It has been the thinking of the Directors of Catholic Charities over the past 12 years that in addition to its work program and its program of Unemployment Compensation the Federal Government should extend and improve the program of Old-Age and Survivors Insurance. The Directors look to the program of Old-Age and Survivors Insurance as the basic method of protecting workers against the time when they will no longer be able to engage in gainful employment. They also look to it as a means of protecting the workers and their families against the hazard of premature death. They feel, however, that this program must be made more adequate. They are well aware that the benefits paid under Old-Age Assistance are much higher than those paid under Old-Age and Survivors Insurance. If the figures were available in regard to the amount paid to married couples under Old-Age Assistance, the contrast would be all the more striking. They recognize, however, the great anvantages of Old-Age and Survivors Insurance in other respects. Under it the worker has a sense of having helped to earn his own benefit which comes to him as a matter of right. One, therefore, notices a vast difference

in the attitudes of those receiving Old-Age and Survivors Insurance and the recipients of Old-Age Assistance.

Those who have tried to face the situation squarely recognize that we still have a long way to go in setting up an adequate system of Old-Age and Survivors Insurance. I sometimes wonder why we are so much interested in the extension of a system which is as yet so inadequate. If one were to judge by the actions of the 79th Congress he might have good reason for believing that we are stymied in the effort to set up an adequate system of Old-Age and Survivors Insurance. All evidences point to the conclusion that the large industrial groups of the nation do not want to face the cost of an adequate system of Old-Age and Survivors Insurance. They want to keep on freezing the tax. The Committee on Ways and Means of the House of Representatives proposed a moderate program for the tax increases but it was blocked by the Rules Committee of the House. Those who are unwilling to face the cost of an adequate system have succeeded fairly well in confusing the issue. They say, why pay more as long as we have a large reserve fund. This is not like ordinary insurance. The implication, of course, is that if the costs increase Government will have to bear an increasing proportion of them. Under the program suggested by the Ways and Means Committee, Government would bear approximately one-third of the cost and even at that, the cost to industry and the workers would be about 8 percent of the payroll. One of two alternatives remains—either we are headed for a straight national pension system according to some modified form of the Townsend Plan or we shall follow the pattern set by the United Mine Workers. It may very well be that each industrial group will eventually set up its own system to protect its own workers.

Categorical Relief

The Directors of Catholic Charities in the United States have supported the various forms of categorical assistance provided for under the Social Security Act. These include grants-in-aid to the states for Old-Age Assistance, for Aid to Dependent Children, and Aid to the Blind. The Directors would like to see the standards under these categories improved. They have supported variable grants to the state for these categories. They have

welcomed the limited improvements in the grants made by the last session of Congress.

Since the Federal Government is now providing grants-in-aid under categorical assistance for food, clothing and shelter, there is no reason why it should not provide grants-in-aid for medical care.

If the original objectives of the Social Security Act were carried out, if Old-Age Insurance were extended to include all gainfully employed, even the self-employed, if its benefits were fairly adequate, there is no reason why it should not take over practically all the load of caring for the aged. If the survivors' benefits were fairly adequate there is no reason why it should not take over most of the load of caring for children who have been deprived of support by the premature death of the breadwinners of their families. As the benefits for the aged and for children have been expanded the number cared for under Old-Age Assistance and Aid to Dependent Children has assumed smaller and smaller proportions. In other words, the various forms of categorical assistance in the United States can be regarded as essentially transitional in nature. This assumes that the original objectives of the Social Security Act would be carried out. They will be carried out to the degree that the American people recognize that their hope of having any reasonable protection against the hazards of life must come from the extension and improvement of various forms of social insurance, including Unemployment Compensation, Old-Age and Survivors Insurance and a national system of health security based on a prepayment plan. The alternative will be a program of assistance which in time will return us to the worst evils of the poor law.

Programs of Child Care

When Title IV of the Social Security Act was first written it provided grants-in-aid to the states not only for dependent children in their own homes and homes of relatives but also for dependent children needing assistance and care away from their own homes. The Directors of Catholic Charities questioned the advisability of a general grants-in-aid program for the care of children away from their own homes. The Act in its final form instead of providing grants-in-aid for a general assistance program made special provision for assistance to the states in the setting up of Child

Welfare Services in rural areas and in areas of special need. During the past 12 years there has been a constant struggle between those who believe in a general grants-in-aid program for the care of children away from their own homes and those who feel that the work of the federal agencies in this field should be confined to rural areas and areas of special need. In the last analysis it is a conflict between those who believe that all long-term care of children should be the direct responsibility of Government and those who believe that voluntary agencies should play a large and expanding role in child welfare, that it is only under agencies of their own religious faith that children will be assured of proper religious care and upbringing. More and more we are questioning whether governmental agencies have the necessary equipment to secure Catholic homes of high standards and to assure the upbringing of Catholic children in their own faith.

Health Legislation

The Directors of Catholic Charities throughout the United States have an important interest in health legislation. They are interested in the health care of not only the indigent sick but also the ordinary wage-earner. They would like to see health care provided for the ordinary wage-earner without his having to sink to the level of a public assistance program. They would like to see a health program that would provide him with both medical and hospital care without a needs test.

In their discussions of a health program for American wage-earners the Directors of Catholic Charities have recognized three approaches to this problem. First, there is the public assistance approach. It is clear that health care provided through public assistance cannot meet the needs of American wage-earners. For one thing the needs test will break down as it is breaking down in many rural areas. A second method of providing a health program for ordinary wage-earners is through a straight program of public medicine such as is envisaged by the Maternal and Child Welfare Act of 1946. It would be very difficult to keep such a program above a poor relief level. It would be very difficult under it to maintain high standards of medical and hospital service. Such a program is the direct antithesis of that system of private initiative through which the American people have learned to take care of their needs in this and other areas of life. Any program of

national health security that is set up must reckon with the great progress that has been made by private endeavor in this field by large numbers of voluntary hospitals all over the United States, by hospital service programs covering about 20 million people, by various industrial and trade union plans covering nearly nine million people. We recognize that these programs are not all-inclusive but they are becoming more inclusive. It is clear, however, that the time is coming when we must have a program of health protection for the American people that has universal coverage. Such a program should be supplementary to what has already been developed by private initiative and voluntary effort. It should encourage and supplement existing voluntary efforts in the field. It should be compulsory in fact and voluntary in form.

Social Insurance for the Ordinary Worker

The program of social insurance that the Directors of Catholic Charities have envisioned over a period of years is a program designed to meet the needs of the ordinary American workingman. It is very close to, and one might say, almost entirely in agreement with the programs that have been worked out by the great national organizations of American labor.

CATHOLIC PHILOSOPHY AND PRACTICES IN SOCIAL WELFARE

Rev. Joseph B. Toomey, *Director, Diocesan Charities and Welfare, Syracuse, N. Y.*

THE greatest and most fearful connotations are conjured up in these days by the phrase "the atomic age"—another testimony to man's ingenuity, but also to man's distrust of his fellow man. But we submit that this is not an "atomic age," but the "man age," and that our emphasis for the solution of the ills of the world is not in the spheres of armament, free trade, economics or politics; it is in the rediscovery of man for what he is, wherever he may be, and whoever he may be.

Man to Be Reconverted from Philosophy of Materialism

In this day of reconversion, let us first reconvert man from the automaton of materialism, from the vassal of the state, to the individual whom God created to His own image and likeness, to the only true unit of worth that exists in the world.

Since we are here considering a Catholic philosophy in social work, need we observe that the object of our service is primarily man, destined for eternal life, but here and now, a member of the Mystical Body of Christ, infinitely worthy of our labors and assistance as fellow members of that Body. This is our social philosophy, at variance, we are well aware, with the philosophy of statism. We know how the battle lines are drawn and we know the strength of those who decry and deny our concepts, but we also know that the true and only solution of today's troubled world lies in a right philosophy of social work—"man's right to be a man"—and that philosophy is ours. It is the same motivation that permeates the story of the nun who was attending a cancerous person, already dying, and who upon emerging from the sick room was accosted by a close non-Catholic friend of the patient inquiring how the patient was resting. The good Sister replied to the effect that he was very, very sick, and her blood-stained apron and the malodorous waftings as the door opened and closed did not belie her statement. After a moment's thought the friend observed: "Sister, I wouldn't do for him what you are doing for $50 a day!" And the nun's reply, "I wouldn't either for $50 a day, but for the sake of Jesus Christ, I'm glad to do it!"

More Than Techniques Needed

Certainly we want all the techniques in social service; we want all the scientific knowledge that will permit us to serve our clients as that Sister needed them to administer the medications which would ease the sufferings of her patient. But we want more than that—we want also her adherence to and belief in the command of God: "Love thy neighbor as thyself," if we would have a true philosophy of social work that would rebuild men's souls, not just their bodies; that would instill a new spirit among men; that would rededicate service to the honor and glory of God; that would re-establish an idealism in America for all the world to copy.

Backing Up Philosophy with Practices

Finally, our Catholic philosophy in social work permits us to recognize ourselves as instruments in the hands of God, destined in His divine design to be used as the means whereby His creatures may see God in us, and often, according to the grace allotted, be led back to God by us.

But when it comes to the practice of Catholic social work, we hasten to observe that what has been written of our philosophy is of little value unless what we say is backed up by what we do. It is one thing to know it; it is an entirely different thing to live it!

We shall not forget the parable of the Good Samaritan—not that he took him into the next town, but that he gave the stranger his own seat on the beast; not that he arranged for the care of the wounded man but that out of his own meagre possessions he agreed to pay for it, and not for the bare necessities but for "whatever else he hath need of."

Nor shall we forget a Frederic Ozanam who, when his faith was challenged as a sterile myth, went from his university place to the boulevards of his city to beg alms of the rich, that he might in turn distribute them to the poor of the slums—but in the name of Jesus Christ. Of such are the dynamics of Catholic social work!

Convictions Must Be Expressed

No one is deceived by the fact that there is generally a happy relationship in these days between the Catholic agency on the one hand, and the non-religious public and private agencies on the other. We know the inevitable struggle that must eventuate when and if our patterns are poles apart. But, that conflict may happen or not, may be great or small, as our preparations now are effective for precluding and minimizing the clash. The most salutary instrument we possess for avoidance of such a situation is the courage of our convictions in the market-place of conferences and social planning groups. That we speak our philosophy, that we condemn the pragmatist, that we praise the moralist, that we evidence the Godliness we profess, that we accept our tasks, and fulfill them as Christian soldiers, that we not impose our tenets, but studiously lead other workers, not blessed by our faith, to an understanding of our beliefs and practices is our responsibility. We never hope to control all the finances of social assistance programs, but it may well be that under God's design we may help to control the attitudes and policies of administrators of those programs. There shall, of course, be tests of our faith and intelligence; may we always be equal to them, and at all costs avoid compromise of our beliefs and practices.

From the encyclical of Pope Pius XI, *Quadragesimo Anno,* may we quote:

And in truth, the world has nowadays sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God. For Herself the Church of Christ, built upon the solid rock, has nothing to fear, for She knows that the Gates of Hell shall not prevail against Her: (Math. xvi, 18), and the experience of centuries has taught Her that storms, even the most violent, pass, leaving Her stronger and triumphantly victorious. But Her maternal bosom cannot but be stirred at the thought of the countless ills which tempests of the kind would occasion to so many thousands; at the thought, above all, of the immense spiritual evils which ensue, entailing the eternal ruin of so many souls redeemed by the Blood of Christ. No stone, then, must be left unturned to avert these grave misfortunes from human society.

Towards this one aim must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of Divine Grace, the destiny of the human family lies in our hands.

Catholic Worker Has Responsibilities

Such an exhortation is designed for the worker of the public agency as well as for him of the private one, since both have the same fundamental cause to serve. The worker of Catholic background today has, without reservation, the greatest opportunity to serve Christ and His Church, for that worker is to the community, the embodiment of everything which dynamic Christianity represents. The Catholic worker is the link between the Church and the world; by his actions, his expressions, and his example, he has the opportunity to complete Christ's own work—the fulfillment of a world order after the design created by God Himself. That worker, equipping himself by technical training and by grace through prayer can become not only friend to those in distress but also another Christ. There are times when it would appear that this old troubled and sorry world of ours has fallen out of the arms of Christ and lies bleeding and disfigured, broken apart from Him because of its many sins. But since we are all members of the Mystical Body, can we not be the hands and the arms that shall raise it up and carry it back to Christ?

Our Catholic practices in social work may sometimes demand

a sacrifice, but it is a sacrifice God honors. We shall not forget this as we travel down the highway of our career; we shall pity the worker who forgets his role as the representative of Christ before such community units as the executive board of the Council of Social Agencies; who condones illicit practices; who compromises his conscience in the name of "therapy"—we shall hope that such a fringe of workers is infinitesimal. We shall remember how long ago 12 men went down another highway armed with the teachings of Christ and the power of the Holy Ghost to begin to convert a world; and we shall realize humbly that with the thousands of Catholic workers in America wearing the armor of that same faith and confirmed in our purposefulness by the gifts of the Holy Spirit, we can have a vital part in winning a world back to Christ—a world where man's true dignity and God's all embracing love shall prevail over all obstacles. Such is our role in practice; such is our lofty calling.

Father Kerby once said it this way:

> Destiny in God, brotherhood with fellow men, the sanctity of human personality, the trusteeship of strength, the law of surplus service, the primacy of spiritual values and relations over all other interests in life are foundation truths upon which the structure of Christian life must be reared. Love of fellow men, reverence for them, service, disciplined valuations, result directly from these essential truths and become law to them that believe in Jesus Christ. . . . Self-effacement, thoughtfulness, service, unity, and kindliness are essential humanities, the social outcome of brotherhood rooted in Jesus Christ.

Finally, may this little simile remain with you: That Christ is the great director of the play of life, and you and I are the characters of this generation who take up our roles among other men. To some shall be and is given the role of executive, to some that of the case worker, to others that of the priest and to some that of stenographer. What difference does it make? For Christ, the director in this tremendous pageant, Who gives us our parts shall never ask us what part we played when the curtain falls on our performance. The only question He will ever ask is, "How well did you play the part I gave you?"

PART II
SECTION MEETINGS

EARLY ADOPTIVE PLACEMENTS

Sister Miriam Augustine, *Director, Adoption Department, New York Foundling Hospital, New York, N. Y.*

WITHIN recent years there has been a growing conviction of the value to the infant of early placement in a permanent home. Psychologists and psychiatrists have been insisting upon the importance of the early parent-child relationship in view of its effect upon the development of the child's personality. From the point of view of the mother who wishes to surrender her child, as well as from the point of view of the child, early placement is often desirable. Provided that the mother has sufficient opportunity to consider all possible plans for herself and her baby and to make a free choice while not under an emotional strain or undue family pressure, the sooner she makes a definite decision the better able she will be to make a satisfactory adjustment. Early adoptive placement has the further advantage of enabling couples who wish to adopt an infant as young as possible to secure one through the proper channels. In order to prevent, or at least to reduce the number of unauthorized and unsupervised placements, some accredited adoption agencies feel that they have a responsibility to meet the demand for the placement of young infants, if they can do so without jeopardizing the interests of the child, the mother, and the adopting parents.

As to the earliest age at which an agency should place an infant for adoption there is some difference of opinion. In Mary Ruth Colby's study of adoption procedures published by the Children's Bureau in 1941, it is set down as a general principle that three months is the minimum age at which a child should be placed for adoption and that the safest policy is to delay placement until the child is at least four months old. The reasons given for advocating this policy are: First, that the mother should be given at least three months to regain her physical strength and her mental equilibrium before she makes up her mind to surrender the child; second, that the agency needs time to study the child's development and back-

ground so that a wise placement can be made. There seems to be a general acceptance of the principle that no child under three months of age should be placed for adoption; however, some agencies deviate from this policy in exceptional cases.

It is not the purpose of this paper to discuss the pros and cons of early adoptive placement but rather to give an account of the attempt made at the New York Foundling Hospital to secure all the advantages of early placement without jeopardizing the interests of any party concerned. Beginning in March, 1942, some exceptions were made to the policy previously rigidly adhered to of deferring adoptive placement until a child was at least nine months old, the earliest age at which we could refer a child to a child guidance clinic for a psychological examination. During the past four years we have been placing an increasing number of infants under six months of age.

Placements prior to psychological testing were made only in cases of babies whose mothers came to the New York Foundling Hospital for shelter care. As these mothers werre in constant close contact with the social worker both before and after the birth of the baby, they had ample opportunity to receive the necessary help in solving their problem and were, therefore, able to make a definite decision regarding the surrender of the child at an earlier date than would otherwise have been possible. If the plan decided upon was adoptive placement, the mother was asked to give full information concerning her own family history and that of the baby's father in order that we might be able to place the child in a suitable home. If there was nothing in the family history to contraindicate adoptive placement and if the baby was found to be normal in every respect when examined by a pediatrician to determine eligibility for adoption from the point of view of physical fitness, the mother signed a provisional surrender, i.e., a declaration of her intention to sign a final surrender as soon as the child's eligibility for adoption from the point of view of intellectual capacity was determined; and she agreed to resume the responsibility of planning for the child in the event that, when given a mental test, the child was judged to be unsuitable for adoption.

In all placements made on a provisional basis the prospective adoptive parents were informed of the twofold risk involved: First, that the mother might change her mind about surrendering the baby; second, that the baby might not be found suitable for

adoption when given a psychological examination. Since the agency accepted responsibility for the placement and could assure the prospective adoptive parents that the child's background was good and that there was every reason to believe that the mother would carry out her intention to surrender the baby, many couples were willing the take the slight risk involved.

In order to evaluate the success or failure of these early placements made on a provisional basis prior to psychological testing, a study was recently made by one of our social workers of 30 children between the ages of two weeks and six months placed directly in adoptive homes. The study was limited to the first 30 early placements made by the agency between March, 1942, and June, 1944. Of the 30 children included in the study, eight were between two weeks and one month old; seven were between one and two months; ten were between two and four months; and five, between four and six months. As all these children had been placed at least one year prior to the time the study was made, it was possible to evaluate the soundness of the placements in the light of the adjustment of the children as judged after the expiration of the probationary period of one year.

The adjustment to the adoptive home was considered good when after the probationary period the adoptive parents requested legal adoption and the agency approved. The adjustment was considered fair when the probationary period was extended at the request of the adoptive parents or the agency. The adjustment was considered poor when the child was removed from the home at the request of the adoptive parents or when the agency found it necessary to remove the child. Judged by these standards, 27, or 90 per cent of the children included in the study made a good adjustment; in one case the adjustment was considered fair; and in two cases, poor. One of the two children who made a poor adjustment was placed in a second adoptive home where the adjustment was excellent and she is now legally adopted. The other child who made a poor adjustment was removed by the agency and placed in a boarding home.

In both cases in which the child's adjustment was poor the child was classified as of low average intelligence when given a mental test. The fact that these two children were overplaced seems, however, to have been only one factor in the failure of the placement. In the opinion of the worker who made the study the

prime factor in their failure was the inadequacy of the adoptive parents. In one case, the foster mother was overprotective and worrisome about the child. In the other case it became evident during the probationary period that the adoptive parents were not compatible and that they had probably applied for adoption in the hope that the presence of a child in the home would bring about a better marital relationship.

When given a psychological examination before the expiration of the probationary period, all the children included in the study, with the exception of the two already mentioned, were found to be at least average in intelligence. Seven were classified as average; 16, as high average; three as superior; and one, as very superior. In the cases of the two children who were classified as low average, it is interesting to note that in each case the child's own parents had excellent educational backgrounds.

From the data presented in this study of the first 30 infants under six months of age placed by the agency in adoptive homes, it seems evident that the success of so large a number of the placements can be attributed to the extreme caution exercised by the agency in placing children prior to psychological testing. That these early placements were made on a very selective basis is indicated by the fact that the 30 infants under six months of age constituted less than 10 percent of the total number of placements made by the agency during the period under study. The agency policy of interpreting to the adoptive parents the risks involved in early placements seems to have had a relationship to the success of the experiment. Another factor that seems to have had some bearing upon the success of the placements is that in all instances the child's mother was free from undue family pressure and was not suffering from physical debility or emotional strain at the time she decided to surrender the child. In no case included in the study did a mother who signed a provisional surrender fail to sign the final surrender when the child was judged to be suitable for adoption.

During the past 15 months we have been placing in adoptive homes an increasing number of babies under six months of age with greater certainty that we are safeguarding the interests of both the child and the adoptive parents. Besides being able to assure the adoptive parents that a child has been approved for adoption from the point of view of physical fitness and family background, we are

now able to give them the further assurance that the developmental outlook is good.

In April, 1945, the developmental examination of infants according to techniques devised by Doctor Arnold Gesell, of Yale University, was begun at the New York Foundling Hospital. We have the full-time service of a pediatrician who has studied under Doctor Gesell and who has had many years of experience in the field of pediatrics. He examines all the babies referred to us for adoptive placement. Those whose development is fully average or better and who are normal in other respects are placed directly in suitable adoptive homes. Those whose performance is below average but whose retardation may be attributed to malnutrition or to debilitating illness are placed in boarding homes pending re-examination. Even in the case of infants who are classified as fully average in their rate of development at the time of the first examination, re-examinations are given, preferably at the key ages of 28, 40 and 52 weeks. Thus far re-examinations have been confirmatory of the opinion originally advanced as to the child's developmental maturity.

As the predictive value of the developmental examinations has enabled us to place very young infants in appropriate adoptive homes with full assurance that we are safeguarding the interests of all parties concerned, we have discontinued the use of the provisional surrender. If an infant only one month old is approved for adoptive placement, the mother is permitted to sign the final surrender. We are able, therefore, in some cases to place an infant as young as one month, giving the adoptive parents the assurance that the child is eligible for adoption in respect to developmental potentialities, and has been surrendered.

In advocating the use of the Gesell techniques of developmental diagnosis in determining eligibility for adoption at an early age, I wish to state very emphatically that, if any reliance is to be placed upon the results of these examinations, it is imperative that they be given by a pediatrician. Doctor Gesell, writing on the subject of psychoclinical guidance in child adoption, warns against any misconception concerning the automatic precision of the diagnostic procedures which he devised. He stresses the fact that their final usefulness hinges upon trained clinical judgment.

The pediatrician in charge of the developmental clinic at the New York Foundling Hospital has had many years of experience

with young infants and he has, moreover, the advantage of being able to observe from the time they are born the babies whom he examines at the age of four weeks. The opinion that he gives as to the child's eligibility for adoption is based, not only upon his observation of the infant's behavior at the time of the examination, but also upon his continuous observation of the infant from the time of birth. Knowing the birth history, he is aware of any injury that the infant may have sustained and of any deviation from normal behavior, such as, twitching, excessive crying, unusual drowsiness, or feeding difficulty during the first weeks of the child's life.

In addition to a careful clinical determination of the child's physical condition and of the developmental outlook before the child is placed in the adoptive home, follow-up examinations are given during the probationary period. As the agency requires a probationary period of one year, babies placed at the age of six months or younger can be re-examined at the age of 12 or 18 months before permission for legal adoption is given. The interests of both the child and the adoptive parents are thus properly safeguarded. Granted these safeguards, we believe, as a result of our experience in placing infants under six months of age in adoptive homes, that early placements can be made with no greater risks than are involved in delayed placements.

During the past 15 months, that is, since April, 1945, when the developmental clinic was established at the New York Foundling Hospital, 51 infants under six months of age have been placed in adoptive homes after having been examined in the clinic and approved for adoptive placement. Of this number, 28 were between one and two months of age when they were surrendered and placed with adoptive parents.

In addition to the 51 infants under six months of age placed directly in adoptive homes during the past 15 months, 20 have been placed on a boarding basis in what may be termed pre-adoptive homes. When couples apply to adopt an infant as young as possible, they are asked whether they would be willing to take temporarily on a boarding basis a baby who has not yet been surrendered but whose mother has requested adoptive placement and who has declared her intention to sign the surrender as soon as the infant is tested and found to be suitable for adoption. Many couples are willing to take a baby not yet tested and surrendered when they are assured that there is very little danger of their not

being able to keep the child with a view to adoption. Infants are placed on a boarding basis with couples who apply for adoption only when the child's family background and physical condition are known to be good and when it is morally certain that the mother will sign the surrender as soon as the child is found to be suitable for adoption. The nationality, physical characteristics, mental ability and aptitudes of the child's own parents are taken into consideration in matching the child to the home as they would be in planning a placement for a child already surrendered for adoption.

Like most child-placing agencies, we have more approved adoption homes than we have children available for adoption, but we have a great shortage of boarding homes. Instead of using a boarding home for temporary placement and study of a child prior to placement in an adoptive home, we have in a number of cases used an adoptive home as a study home for a baby who in all probability would remain in this home permanently. By so doing we have been able to give many babies, who otherwise would have had to remain in the institution pending placement in an adoptive home, the advantages derived from the individual care and attention that they receive in a foster family home.

The use of the pre-adoptive home has also enabled us in some instances to prevent private placements by unauthorized agents. To cite only one case:

> Several months ago we were requested by a social worker at the Department of Welfare to accept for adoptive placement a two-week-old baby born in one of the non-sectarian hospitals in the city. We were asked to act as quickly as possible in order to frustrate the plans that were being made by one of the doctors in the hospital to place this baby, whose mother was a Catholic, with a non-Catholic couple who wanted to adopt an infant. It happened that we were in quarantine at the time and, therefore, could not admit the baby to the institution, and we had no available boarding home for an infant. We did, however, have a number of approved adoptive homes where we could place a young baby on a boarding basis. One of our social workers went to the hospital to secure the necessary information concerning the baby's physical condition and social history. When we were assured that the baby was normal and healthy and that the family background was good, we arranged to have Mrs. K., one of our prospective adoptive mothers, accompany the social worker to the hospital to see the baby, without, of

course, coming in contact with the mother. Mrs. K. was immediately attracted to the baby and she was willing to take him on a boarding basis with the hope that she might be able to keep him with a view to adoption. As there was no doubt about the mother's intention to surrender the child, plans were made to have the baby brought to our agency the following day to be given a thorough physical examination by one of our pediatricians. Arrangements were also made to have the baby baptized before he was placed with Mrs. K. At the age of four weeks this baby was given a developmental examination and was classified as fully average in his rate of development. When this report was sent to the Department of Welfare, the mother was permitted to sign the surrender papers and the baby was then formally placed with a view to adoption in the same home where he had been since he was about two weeks old.

In this case, by placing an infant directly from the hospital in a pre-adoptive home we secured for the baby all the advantages of early placement in a permanent home and, what is of far greater importance, we secured for him the inestimable benefit of being made an adopted child of God through Baptism.

CATHOLIC PHILOSOPHY OF CHILD CARE

Rev. Bernard M. Brogan, *Associate Director, Catholic Home Bureau, Catholic Charities, Archdiocese of Chicago*

THOUGHT and action complement one another in any effective work. Emphasis on each must be equal, lest a serious imbalance be produced. Too often our work becomes a mechanized thing; we exhaust our energies in the daily treadmill of helping others to help themselves. When we cease thinking of our aims and purposes, when we lose contact with the philosophy in which we believe and which we are striving to follow, the result of our labor becomes futile and ineffective. True, we accomplish something. Statistics bolster our waning pride of achievement but our efforts do not produce the effects we planned and ambitioned. It is vital, therefore, that we frequently pause to ascertain whether the purpose and the product of our activity are in perfect alignment.

The Catholic philosophy of child care is not an abstruse nor a hidden thing. It can be stated in many ways and with great

simplicity. At a recent meeting of an Adoption Committee, representatives of several agencies were discussing standards. A worker from the State Department of Public Welfare asked one of our priests what was the most important single standard in evaluating and approving our adoptive homes. "Religion," he answered. "Why is that?" she asked, in some surprise. "That is why we're in the business," was his reply. And that in very brief is the Catholic philosophy of child care. "Religion is our business."

Or from another angle—when I was in the seminary, not so many years ago, I was always deeply impressed by a quotation from the Scriptures which was imprinted in letters of gold across the top of the chapel sanctuary. The building was so located that the rays of the late afternoon sun seemed daily to pick out this phrase and emphasize it for our benefit, *"Caritas Christi urget nos."* The charity of Christ urges, presses, encourages us. This again is the basis of Catholic social work. Like a blinding light, it clarifies and illumines our motives. Did you ever stand directly under a glaring white light and notice that as long as you maintain such a position there are no shadows around you? Once you begin to move away from the light, shadows appear, gesturing and menacing before you; and the farther you move the larger and more grotesque they become, until the effect of the light is lost and you are enveloped in darkness. There is always left you the alternative of turning your back on the shadows and coming again toward the brilliance of the light. This is a perfect analogy for those of us whose vocation or avocation is to help others in need. Our work must be constantly in the direct light of the charity of Christ. Without this motivating force, we are lost in a maze of shadows; human beings become case records, good will begins to look suspiciously like selfishness, and pride in our own altruism tarnishes whatever good we may accomplish. On the contrary, if our work is illumined by this white light of charity, it is magnificent in spite of our ineptitude; and it is effective.

The Reason for Catholic Child-Caring Agencies

This is the basic and primary principle of Catholic child care. It would be consoling if this were sufficient for our purpose.

It is not. There are many refinements and ramifications of this principle evolving into a whole set of principles which we call a philosophy. A philosophy is a system of general principles giving the rational explanation for the existence of a thing. What then is the rational explanation of the existence of Catholic child care? "Religion is our business" and "the Charity of Christ urges us." But this is general and there are particulars.

Our purpose in this paper is not so much a study of the individual child and the type of care we offer, as an inquiry into the reason for the very existence of Catholic child-caring agencies. Though the object of our philosophizing is larger and more complex, the pattern is the same. Our whole program in child-caring agencies converges on the individual child. No matter what techniques or devices we employ to further his well-being, all of them fall in one of two categories. These are protection and growth; protection from all malevolent influences and the opportunity for growth along physical, mental, and spiritual lines. Thus, our philosophy as it relates to the child embodies a negative and a positive approach. Faulty and misdirected emphasis on either distorts the whole program and renders ineffective the most enthusiastic and well-intentioned work.

Is it not true that we can apply this same approach to a broader subject and speak of the protection and growth of our whole program of Catholic child care? It seems to me that we can do this most easily and effectively.

The program of Catholic child care in the United States is no longer a fledgling. It has the first fresh strength of maturity in its wings. Basically it is as old as our faith. It had its inception when Christ told His Apostles to forbid not the little children to come to Him—and they came and touched Him, and spoke to Him and He took them by the hand.

Inroads of Government in Child Welfare

The power of organization which gave new life to this age-old responsibility is a product of recent decades; but the principle and the philosophy upon which Catholic child care is built are coeval with Christianity. Incipient strength is often an obstacle because it blinds our eyes to possible dangers and weakens the defense. There is great need today for protection of our child

care program—protection first of all against the inroads of governmental activity in the field of welfare. There is a very real danger that we can be limited and legislated out of existence. To protect ourselves against governmental control of child welfare, we should primarily be conscious of the basic philosophy of our own program. Knowledge and conviction are the first defense. Parents are responsible for the protection and growth of their children—"educate" is the word the Church uses in the broad Latin sense of providing for the complete development of the child. When a child loses its own home for any reason, a direct responsibility devolves upon the Church. She is interested in seeing that these children are brought up in their own religious faith. This is Her primary concern. This is Her business. While Her focus is on the child's soul She does not ignore his bodily needs.

The philosophy of government which presently seems to be possessing our national affairs is essentially different from the Catholic concept. The government in this new thesis has become a paternalistic demi-god to which all individuals and all institutions are subservient. Thus the state assumes more and more functions and with increased responsibility takes on more and more power. This is a new concept in American life; it is not indigenous to our way of living or our way of thinking. It is a borrowed ideology—borrowed from the totalitarian governments wherein the state is the master and not the servant of the people.

Under this new social philosophy, private, voluntary or religious agencies would gradually be supplanted by vast. all-inclusive programs of public welfare. Public and private would soon give way to primary and secondary as designates of governmental and voluntary welfare groups. There would be a new disease to infect our program of Catholic child care. It would be the dry-rot of inactivity and it would be fatal.

We must protect against such an eventuality because it is based on a false philosophy. It is neither the duty nor the right of the state to interfere in human affairs until community resources and voluntary efforts have failed. Further, it is the bounden responsibility of government to stimulate rather than override and render useless voluntary participation in welfare programs.

Governmental Programs Disregard Religion

More important to us is the utter disregard of government for religion. In our program of child care we seek Catholic homes for Catholic children; in a federal program of foster care, the search would be simply for homes. Since religion is our business, how could we countenance this?

A series of questions presented to the Directors of Catholic Charities by Monsignor O'Grady, secretary of the National Conference of Catholic Charities, emphasizes more than multiplied statements the imminence and the tragic consequences of state welfare control. He asks in part:

> Can local Catholic agencies be satisfied to turn over Catholic children to city or county agencies to be brought up in homes of another faith? Why were Catholic agencies first set up in the United States? Was it not to save Catholic children to the faith? We would not countenance the placing of our children in homes of other faiths by Protestant agencies, but what about the placement of children in Protestant homes by government agencies? Who passes on the Catholicity of homes used by government agencies in placing Catholic children?

In the answers to these questions on the local community level we find an awareness of the reality of this danger. Believe me, we are not working up a defense against a creature of our imagination.

We object to federal control of child care because it is not the American, democratic way. The system of social welfare that now obtains in this country is an outgrowth of democracy. It is grounded in neighborliness and intra-community life. When individual efforts proved inadequate and the need became more extensive, private community initiative built up a cordon of organized agencies to meet the need. Certain areas were too weak to meet the increased demand. In these instances, the government properly aided the local effort. This is the American way and it is a far cry from complete government control.

Low Standards Under Governmental Programs

Our defense against this intrusion is based finally on the ineffective administration of government welfare programs. They lead to pressure groups which further their scope not to

meet new needs or improve existing services but to extend their own security at public expense. Governmental work in welfare has not won much admiration or respect for the quality of its services and it quickly becomes bogged down in low standards.

Our first need for protection then should be against governmental assumption of a sacred trust that belongs to us as Catholics and Americans.

Catholic Program of Child Care Based on Religious Motive

There is also a danger from within. If we do not maintain our own integrity, we cannot expect others to respect it. How Catholic is our Catholic program of child care? Do we preach in brilliant phrases the soul-stirring saga of our intense interest in the faith of our children and then operate our agencies according to social work principles that ignore God? There is a strange division, an unholy cleavage between what we believe and what we do.

There is also the constant danger of becoming infected with the contagion of materialistic thinking. Against this infectious tendency there is only the defense of strengthening our own convictions by realizing what we are doing and why. Religion is our business and saving souls our ultimate aim. In brief, this Catholic philosophy of ours must also be a theology—it is the Charity of Christ. It may be a departure in this setting but nevertheless necessary and true to state here that we must depend on Divine Providence and seek the help of God. Did it ever occur to you that the Mass is the greatest of all social works? Why can it not be the touchstone for our program of Catholic child care?

The necessity of protecting Catholic child care programs is fairly evident. We are seriously concerned that private charity and welfare associations of a voluntary nature may not always continue to enjoy the same sympathetic welcome and generous support that the traditional American system of partnership of private and public care for the poor has accorded them in the past.

Opportunity for Growth Vital to Catholic Child Care

Thus far we have concerned ourselves with protection—the

negative aspect of our philosophy. There is another side of equal importance because it is neglected in our anxiety to cry out against possible threats to our success. An inclination born possibly of American determination seems to be within us to adopt a "we can't—they mustn't" attitude. This is a fallacious and destructive device; it tears down and prevents without offering any alternative to build up and foster. For this reason the opportunity for growth is a vital element in the Catholic philosophy of child care. The private agency—and private is a gross misnomer for the independent, important and mature agencies it characterizes—is a product of our own tradition and culture. Encouraged by the freedom of our democratic way of life and aided constantly by the support of our people, it has grown to its present strong position in welfare work. Should this growth be stifled or the opportunity for growth removed, then welfare work would be the exclusive job of government.

The first phase of our positive philosophy of growth is a readiness to examine, to test and to evaluate new methods or procedures in child care. Too many cling to the obscurantist outlook, the attitude that categorizes anything new as bad or unnecessary. In our care of the individual child we are ready to welcome and embrace social work theory and practice as long as we can accommodate it to our own purpose and intent. In the broader consideration of child welfare, we likewise are ready to accept and utilize government activity in the field on a fraternal and cooperative basis. The protection of the sacred trust which is ours in caring for children and guaranteeing their religious fidelity in no way connotes isolation from state welfare programs. Let me emphasize the word fraternal in referring to our relationship with public agencies. In this fraternal relationship, be it remembered that the so-called private agency is by many years the older brother.

Role of Government in Welfare Programs

According to our thinking, the government interest in welfare programs should include a major interest in fostering and developing the services of voluntary organizations. The state should encourage and stimulate private agencies, but never interfere with their effective work. This entails on our part much

more than a strictly negative interest in public welfare. Child Welfare Services under the Social Security Act are limited principally to public welfare groups. This is a faulty application of the position of the state in relation to private agencies. The state should not only aid and abet private agencies but in areas where no community groups have organized it should take steps toward stimulating the interest of local groups in what is primarily a community problem. No one is more conscious of the rights and privileges of a community than its own members; no one has a deeper and more personal interest in insuring the welfare of a community than those who are part of it; no one is more jealous of its welfare than the community itself. Is not the sane philosophy of social welfare one that recognizes that fact as part of the American pattern? The government that moves ruthlessly into such a setting is a trespasser. The question is often asked, "Just where do our Catholic child-caring agencies fit into this tremendous program of public child care?" The answer is obvious—"*Front* and *center,*" accepting the responsibility that is ours by divine right, securing the religious protection of our Catholic children, cooperating with public agencies in furthering the services made available by government funds, never hedging or retreating in maintaining the independent and vital position we hold in the welfare field.

Obligations of Catholic Agencies for Child Care

There are many and diverse ways in which we can further the work and promote the growth of Catholic child care. Firstly, by educating ourselves to the point of understanding our own position in the field. Until we are convinced of our rights we can never maintain them. Believing is not enough. There must be the firm conviction that we have an obligation to maintain our integrity as voluntary religious groups. Not in speech-making and in long dissertations will we find the successful fulfillment of our obligation, but in approximating our philosophy to each individual child in our care. If one escapes us, we are failing.

Now this is not an easy task—this making a vocation out of what other social workers call a job. It means identifying our philosophy of child care with a way of life—the Catholic way.

It means most of all a reaching out for the sympathy of Christ and the kindliness of Christ. It means a walking after Him Whose chosen ones are in our care—with our feet firm in His footsteps. Is this not a rather precious task—the custody of the children of the King?

Rev. John J. Lennon, *Director, Department of Child Care, Catholic Charities, Archdiocese of New York*

WE LIVE in an age of materialism, a system of thought circumscribed by the horizons of this earth. The world of our day is disillusioned and sick. Witness the abortive efforts of statesmen to put into operation the first steps in a plan for world peace. As Monsignor Sheen has said with characteristic keenness: "The sickness of the world is due less to a dearth of new ideas than to the rejection of old truths." It is these "old truths" which comprise the Catholic philosophy. This *"philosophia perennis,"* ancient, yet ever young and fresh and vigorous, is the basis of our Catholic way of life, the foundation of our Catholic child care. These are the life-giving and life-saving truths which alone can lift men and nations out of the dark valleys of earthly materialism up to the radiant light of heaven, and to a participation in the very life of God Himself.

Because of the error-poisoned atmosphere in which we live, it is timely, and indeed necessary, for us to bring before our minds these basic principles of our philosophy, to re-apply them to our work for children, and thereby invigorate and vitalize our efforts with a resurgence of faith and hope and charity.

Philosophy Reflects Faith

The Catholic Church, our Holy Mother, is a true Mother who loves Her children to the end. That end is God as He is the beginning. Catholic child care begins and ends in God. Our Holy Mother, ever solicitous of Her children's welfare, prays and labors ceaselessly that they may have the love, happiness, security and unending blessedness of a heavenly home. Thus, in the beautiful relationship of the Communion of Saints, we see the never-ending labors of Her motherly love through the mutual helpfulness of Her children, one for another in the Church Militant, the Church Suffering and the Church Triumphant.

We can but dimly grasp the significance of this great cyclorama of the Church Universal which spreads before us—the ever-abiding Providence of God the Creator, the constant application of the merits of Jesus Christ, the sanctifying work of the Holy Ghost, the infinite power of the Eternal Sacrifice of the Mass, the flow and interflow of sacramental graces, the all-powerful intercession of Mary, the unfailing help of the saints and angels and of the Holy Souls, the suffrages and good works, the indulgences gained and applied, the stupendous capital expenditures out of the Divine Treasury—all manifesting the love of our Mother the Church for Her children.

It is in the light of this admittedly feeble portrait of our Holy Mother the Church and of Her solicitous and ever-abiding love for Her children that I should like to reflect upon some of the principles of our Catholic philosophy of child care, for our philosophy is the handmaid of our religion and its principles are the reflection of the sublime doctrines of our Holy Faith.

Child Care Based on Supernatural Motives

Since Catholic child care begins and ends in God, and since Heaven is our true home, it is clear that the starting point of our work for children is rooted in the supernatural. The "good life" for our children is not limited by earthly horizons; it envisions citizenship in Heaven, and this means the conquest of nature by grace.

God's grace, then, is our most potent instrument in the delicate surgery of child care. Technical skills and proper casework procedures we should have, practical experience and informed knowledge of latest trends and methods, respect for and sympathetic cooperation with the efforts of others, both of and not of our Faith, in their work for children—but above all this, and of transcendent importance, we need the grace of God; ". . . for without Me you can do nothing."[1] It is one thing to declare this principle of the absolute necessity of the grace of God in our work, and another thing to apply it. How many times do we call upon God to help us in difficult situations? How often we feel discouraged, frustrated and weighed down by the deadening routine and monotony of the job and by our

[1] John xv:5.

apparent inability despite our best efforts to resolve a given situation or problem. This condition may very well be attributed to our placing too much reliance on our own efforts and forgetting that "I have planted, Apollo watered, but God gave the increase. Therefore, neither he that planteth is anything, nor he that watereth; but God that giveth the increase." [2]

The Sanctity of the Home Upheld by Church

Solicitous Mother that She is, the Church holds as a cardinal point in Her philosophy of child care the teaching that the home as the natural sanctuary of childhood is the best place for the child. The family is the basic cell in the social organism. The care and upbringing of the child is the natural right and duty of the parents. Parents are God's ambassadors to childhood. Their place cannot be adequately taken by anyone else; but when these natural guardians cannot carry out this obligation it should remain as close as possible to them.

Hence, the concern of our Holy Mother to preserve the integrity of the home, to buttress the family against the evils of divorce and of unnatural family limitation. The child is the capstone of the home, the fruition of the love of spouse for spouse, the strong bond in God's plan for keeping together "what . . . God hath joined together." [3] As the encyclical *Casti Connubii* teaches: "Amongst the blessings of marriage, the child holds the first place," the uncompromising ideal of the Catholic Church is the preeminence of the family bond, the sacredness of marriage, the sanctity of human life.

Education for Marriage and Parenthood Effective

It follows from all this that the closest integration between family and child welfare work must be maintained, and that all possible resources must be marshaled to keep intact the home. The parish, as the center of Catholic life, is the spiritual arsenal against assaults on the family. The enlistment of the services of the priest in the parish, and of the manifold resources which his leadership and active interest can bring to bear, is a most powerful means of holding together our Catholic family life.

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[2] I Corinthians iii:6-7.
[3] Matthew xix:6.

One of the most practical and effective steps in this direction is through programs of adult education for marriage and the assumption of the duties of parenthood. How many children could be kept out of foster care if greater effort were expended in keeping intact the family unit! How many children now in foster care could be returned to their own homes if more intensive work were done to rehabilitate the family!

Moral Training of Child Essential

Reverence for the child, because of his intrinsic dignity as a child of God, created in His image, redeemed by the blood of Christ, sanctified by the Holy Ghost, and destined for an eternal life with God, is another cardinal principle of our Catholic philosophy of child care. "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God."[4] It is the pricelessness of the immortal soul in every child that should draw us to him irresistibly. Because of this, the religious and moral welfare of children is our preeminent concern. Religion is a life to be lived. We see sound Catholic education and child welfare as pillars of strength in our democracy. We recognize the necessity for proper training and education to develop in our children and youth upright moral characters. It is this principle which governs all our work in adoption, boarding home and institutional placement—in fact, which reigns throughout the whole realm of child care. Because of it, we are convinced that the proper training for Catholic children is best assured when they are under the care of agencies and persons of their own faith.

Government in Social Welfare to Supplement

Another basic principle in our Catholic philosophy is that government should not seek to supplant private effort in education or in social welfare. We believe in and cherish the moral and spiritual values of voluntary giving and voluntary service. The state should encourage the initiative and activities of the Church in behalf of the child and the family. It should supplement our efforts, not supplant them. Only when all private efforts fail should the state make the responsibility its own.

This principle has such far-reaching implications for our

[4] Mark x:14.

Catholic child-caring programs throughout the country that I should like to devote a substantial portion of this paper to it. Principles are only as good as their application. If we are to give effective application to this principle of private and voluntary effort as against a monopolistic system of state paternalism in welfare, certain practical considerations present themselves as follows:

Ideally, we wish to be in a position to take care of all dependent, neglected and delinquent Catholic children under agencies of their own faith. Those of us who have the preponderantly larger portion of children in these several categories under the care of agencies of their own faith are fortunate indeed. In New York City, this has been possible for 140 years. There is no public program of child care in New York City. However, the continued existence of this so-called "New York pattern of child care" is a major issue before us at the moment in Catholic Charities of the Archdiocese. Our agencies, under the direction of his Eminence Cardinal Spellman, have been constrained to take extraordinary measures to meet this issue. Large expenditures have been made to expand and improve present facilities and to create new ones; programs have been made more and more specialized; every possible effort has been made to cooperate with public agencies and with Jewish and Protestant groups in order to provide an adequate program for the city's children needing care. Yet, more remains to be done, if complete coverage is to be achieved.

If this is the experience in a community where the private system of child care has been an established tradition, how much more serious must be the situation in most of the communities and dioceses throughout the country where public programs predominate and the public system is the pattern?

Cooperation Between Public and Private Agencies Imperative

It is therefore incumbent on our Catholic agency heads and workers in whatever section of the country they may be to cooperate closely with public agencies in the formulation of policies and in the most efficient operation of programs. Areas of relationship must be clearly defined, accurate interpretation of Catholic principles and practices given. Public relations is an indispensable part

of our job. Catholic influence must be a force in our community.

It is, I believe, a matter of conscience for our Catholic agencies to strive unremittingly for higher standards of performance and for ever-improved programs, to expand existing facilities and to create new ones, to specialize their services so as to enable them to accept the more difficult type of child, to develop in our religious communities a fuller appreciation of the importance of child welfare and of the need for increased numbers of trained and competent Sisters—all to the end that adequate coverage, quantitatively and qualitatively, in services to our Catholic children may be given in a way consonant with our determination to safeguard their religious and moral welfare.

Two Legislative Proposals Affecting Child Care

The Directors of Charity have been increasingly concerned by the extension of direct state activities in the field of child care. At their St. Louis meeting last year, this subject received by far the greatest attention. Two legislative proposals—the Pepper Bill and the Wagner-Murray-Dingell Bill—were discussed. Both clearly evidenced a paternalism in government. In their practical effects they relegate the private agency to a very small corner, thereby negating its influence.

Counter Proposals Submitted by Directors of Charities

The Directors, since they could not endorse these two bills, finally adopted a counter proposal to be submitted through our Washington representatives. They proposed an amendment to Title V of the Social Security Act, the title dealing with the establishment and strengthening of public child welfare services in rural areas and areas of special need. This counter proposal sought to avoid the charge that the Church was an obstructionist, standing in the way of enlightened legislation. It stressed the necessity for collaboration of public and private agencies. The proposal represented a constructive, progressive program offered by the Catholic Church in the interests of the nation's children.

The greatest emphasis was placed in the course of the Director's discussions upon the necessity of considering concurrently with these two bills the question of our own diocesan coverage in the field of child welfare throughout the nation. In short, the

Directors stated that it is one thing to be critical of proposals aimed at extending needed services to all the children in the land, and quite another thing to have to admit inadequacies, limitations or inferior standards on the part of our Catholic agencies in the various dioceses.

To quote directly from the statement drafted by the Directors at St. Louis:

> Catholic agencies cannot very well take a positive attitude in regard to the extension of direct state activities in the field of child care until they have thoroughly appraised their own present programs, until they find out how far they want to extend their own programs, and have exhausted every effort to secure state cooperation. If there is question of an area which our agencies never expect to reach, far from opposing state activities in this field, they should rather foster and encourage them, and they should join with others in demanding the best and most up-to-date public services.

Bishop LeBlond in discussing the topic, "Catholic Charities and Governmental Programs of Child Care" has also stated:

> We owe it to our faith and our traditions to provide a positive leadership in child welfare in the United States. Not for a moment should we neglect our own organized programs of child care. Rather should we broaden them wherever possible.
>
> The federal child welfare services have brought to light great needs of children in rural areas. Too often in the past our horizon in child welfare has been bounded by the city. We took it for granted that city institutions would serve the needs of the entire diocese. Today, there is a growing realization that Catholic child care must extend throughout the diocese as a whole and serve all parts of it effectively.

Summary

It is more than ever important in this materialistic age to reflect upon and re-apply the old truths comprised in our Catholic philosophy. Such reflection must serve to vitalize our work for the child. Our approach, our attitude, our motivation, our purpose are all rooted in religion, and perforce begin and end in God. They are viewed in the light of the tremendous realm of the Church Universal—revealing the utter prodigality of supernatural love lavished upon Her children by an affectionate and solicitous

Mother. Her every effort in this world seeks but one goal for Her children—the heavenly home; and, as the Church Triumphant, it will be Her ecstatic joy to join with them and with the angels in the chant of glory, "Holy, holy, holy." Therefore, She asserts the basic principles of Her philosophy of child care: The sovereignty and fatherhood of God, the preeminence of grace, the sanctity of the home, the intrinsic dignity of every child, the moral and spiritual values of voluntary giving and voluntary service, the proper function of the state and the evils of state paternalism. Examining these teachings in direct application to our work for children, we are brought face-to-face with practical conclusions. To give life and substance to our philosophy, we must aim at higher standards, greater specialization, more complete coverage, fuller appreciation of the importance of child welfare and of the need for trained and competent personnel, particularly from our religious communities, and fuller cooperation with public agencies and with other religious and voluntary groups.

May we go forth with minds enlightened, wills strengthened and hearts rededicated to the noble vocation of Catholic child care. May God give us the grace to reap a bountiful harvest in preparing our children, so dear to Christ, for righteous living in this world, and in securing for them, and for ourselves, our immortal destiny in the heavenly home which God has "prepared for them that love Him." [5]

SOCIAL WORK AND THE PASTORAL MINISTRY

Miss Aileen Groos, *Supervisor of Intake, Bureau of Catholic Charities, St. Paul, Minn.*

THE following case, illustrative of the relationship between social work and the pastoral ministry, is presented for purposes of discussion of practices in Catholic agencies.

Referral

Rodney W., a 14-year-old spastic boy, was referred 4-24-45, by a public school visiting teacher. Rodney had attended a special school for crippled children until September 1944, when he transferred to a regular class in public school. The transfer had been

[5] I Corinthians ii:9.

made as it was felt by the authorities of the special school that Rodney had received the maximum benefit from their program. The principal of the public school was now asking for removal of Rodney from the school as he was considered a behavior problem and was gaining nothing from the regular curriculum.

4-25-45

Case worker checked with the Central Registration Bureau and found that the W. family had been known to six social agencies; three of the agencies had been concerned because of problems relating to Rodney's physical disability. As the referral made by the visiting teacher contained meager information regarding the family, the available case records were reviewed and the following family social history was obtained.

Mr. W. was the youngest of five children. His father had deserted and the children were placed in a Catholic orphanage. After four years of institutional placement, the W. children with the exception of this Mr. W., who was required to remain another year, were returned to their mother, who had remarried. He resented having had to stay at the orphanage longer than his siblings. In schooling he had completed the sixth grade. He went to work as soon as he left school and married at the age of 20. He had a steady work record.

Mrs. W., one of five siblings, was reared in a rural community. She was a high school graduate; she married Mr. W. at the age of 23.

5-3-45

Case worker called at the school and talked with the principal to learn more about Rodney's behavior, as well as the recommendation and plan of the school. The principal seemed primarily interested in Rodney's immediate removal from the school. His physical appearance apparently was repulsive to the principal and teacher. He had been excluded from several classes as it was felt that his presence in the classroom was disturbing to the other students. Rodney had been placed in the fifth grade at the time of transfer, although his transfer called for placement in the sixth grade. He was achieving on a 2.6 grade level. Although Rodney had been given a series of psychological tests between 1935 and 1941, and had achieved scores ranging from .83 to .97, the prin-

cipal believed him to be feebleminded, and asked that he be enrolled in the occupational school for mentally retarded boys.

Rodney was dependent on his younger brother, James, who attended the same public school, for companionship, and the principal intimated that the relationship between the two boys was unwholesome. Rodney had reportedly made advances toward a girl student in his class.

The boys' parents, who had been summoned to the school, were uncooperative and refused to consider the transfer to an occupational school. According to the principal, the W. boys seldom attended religious instructions and the Catholicity of the home was weak.

Home Visit

Case worker went from the school to the W. home. Mrs. W. seemed anxious to present her feelings about the unfairness of the school in handling Rodney's problem. She felt that the school authorities had been discriminative in their treatment of Rodney and that they had extended this discrimination to James by demoting him to the fourth grade so that the two boys would not be in the same classroom. Although the school authorities were aware that Rodney had a hearing defect, no special consideration was given him in the classroom. During the interview, Mrs. W. made a marked effort to control her emotions but at one point she cried and remarked about how difficult it had been since her husband was inducted into the armed services. She cited numerous instances which bore out case worker's observations, that Rodney had not been given an opportunity to display his ability.

When case worker discussed with Mrs. W. the possibility of tutoring for Rodney, she expressed acceptance of the plan, but said she would be unable to assume the expense as the only family income was her husband's allotment. Case worker agreed to discuss tutoring with the school and the agency.

In answer to case worker's question, Mrs. W. stated that the boys were irregular in attending religious instructions and neither had made his First Communion. The family was not affiliated with any parish and attended Mass only occasionally.

While case worker was in the home, James and Rodney returned. Case worker noticed that Rodney had a slight spastic gait and poor manual coordination. He also had a speech defect.

In discussing the school situation, case worker noticed that James was protective in his remarks about Rodney. Both boys appeared friendly and secure in their own home.

Treatment Plans

5-7-45

The material obtained from the visiting teacher, school and parents was reviewed in conference.

As the only special school for handicapped children within the parochial school system, was a school for the hard-of-hearing, the possibility of referral to this school, where Rodney would receive individualized help was discussed. Referral would be made to the school to determine his eligibility.

The services of the Child Guidance Clinic, where Rodney had been studied in 1935, were available. However, Rodney's present situation seemed to be resultant of an unsympathetic school situation, and a referral for psychiatric study would not be made until other resources had been exhausted.

Case worker would discuss the selection of a tutor with the school and would attempt to work out plans for Rodney's continued attendance on part-time basis, with a program of tutoring to supplement class work. The agency would be willing to assume financial responsibility for tutoring.

Contact With School

5-8-45

Telephoned the principal who showed more personal antagonism toward Rodney than on the previous occasion. She was unwilling that Rodney remain in the school, and felt that he could gain nothing from a tutor. The principal again suggested the referral of Rodney to an occupational school. When case worker remarked that Mrs. W. was unwilling to accept this plan, she disregarded this, saying that Mrs. W. was a limited person herself and could not be a competent judge of anyone's ability.

Later

Discussed school plans for Rodney with the superintendent of the diocesan schools and with the Sister in charge of the hard-of-hearing classes. The possibility of entrance into the class was

ruled out following an audiometer test which indicated that Rodney's hearing loss was slight.

5-9-45

Supervisor of visiting teachers telephoned to report that she had received another complaint from the school regarding Rodney. In the discussion of tentative plans, case worker learned that the W.'s had expressed some prejudice toward the parochial schools. The name of a tutor who had worked with spastic children was secured.

Later

Case worker called at the W. home to discuss tutoring plans. It was suggested that it might be better for Rodney to remain out of school. When the cost of the tutoring was discussed, Mrs. W. cried and said that she would not be able to afford this additional expense. Mrs. W. was told that the agency would assume the responsibility for any expense which she could not meet.

Case worker talked with Mrs. W. regarding the possibility of both boys attending summer camps. Mrs. W. wished to discuss the tutoring and camp plans with her brother-in-law before the agency proceeded further.

Later

Telephoned the principal of the school for crippled children which Rodney had formerly attended for a report on his adjustment there. Rodney had first enrolled in the special school in September 1938. He was considered an emotional child, but had never been a disciplinary problem. In June 1944, the transfer to the public school was made as it was felt that Rodney had received the maximum benefit of the special class placement.

Later

Talked with Mr. H. W., paternal uncle of Rodney. He was in favor of the plans which the agency had made regarding tutoring and suggested camp placement. He was aware of the difficulties which had arisen in the school and favored transferring the boys to a parochial school, although he stated that the parents might show some resistance to this plan.

5-23-45

Called at the W. home regarding an appointment case worker

wished to make for a psychological examination for Rodney. Mr. H. W., paternal uncle, had previously agreed to discuss these tests with Rodney to give him some interpretation of the nature of the tests. Mrs. W. requested that case worker discuss the results of the tests with her as she would prefer to know what Rodney's limitations, as well as abilities, were, even though some of the information might be difficult to accept.

PSYCHOLOGICAL EXAMINATION

5-28-45

Case worker accompanied Rodney to the bureau for psychological services. This was the first occasion during which case worker had an opportunity to talk to Rodney alone. He showed some apprehension about taking the tests, but was anxious for the opportunity to show what he knew and could accomplish. He felt that he had been denied this during the school year.

Rodney was given aptitude and personality tests as well as the psychological examination. On a Stanford-Binet (L) Intelligence Test, he earned a score of I.Q. .98; C.A. 14-3; M.A. 13-8. In discussing the examination, the psychologist made the following report:

> On the Jastak's Wide Range Achievement Test, his work indicated that his reading achievement is now at the 2.5 grade level, that his spelling achievement is at the 2.5 grade level, and that his arithmetic achievement is at the 4.1 grade level. On the basis of Rodney's present level of mental development, he should be expected to be able to do advanced seventh grade work at the present time. This means that he is over five years retarded in reading and spelling and about four years retarded in arithmetic achievement. Rodney was also given Roger's Test of Personality Adjustment. His responses showed that he has more than an average amount of personality difficulties, that he is not a well-adjusted or normal child. He has strong feelings of personal inferiority and is maladjusted socially. Rodney realizes his own shortcomings. He would like to be stronger, to be able to play ball well, to get good marks in school, and to be more popular. Rodney would like to be an ordinary, happy boy. He has close family ties. He is very devoted to his parents and siblings. He feels that his parents care as much for him as they do for his brothers and sisters. Although he realizes that people outside the family sometimes treat his brothers and sisters better than they do him, he is not jealous or bitter.

Rodney is handicapped by his spastic condition. It causes him to walk rather awkwardly and to have poor hand coordination. He is further handicapped by his slight hearing loss in both ears and by his defective speech. In spite of these things I did not find Rodney to be at all repulsive. However, his physical handicaps will naturally make it more difficult for him to make a good social adjustment and to develop self-confidence. Rodney was able to earn an average rating on the Stanford-Binet Intelligence Examination. He worked very slowly and, undoubtedly, would not score as high on a test which weighed speed of performance heavily. Your referral showed the results of six previous intelligence examinations. Rodney scored at the average or low-average level on all of these tests. None of his scores were low enough to make him eligible for special class placement. In spite of the fact that he has normal intelligence, Rodney is very retarded in his achievement in the basic school subjects.

Recommendations of Psychologist

I believe that your plan to have a tutor for Rodney during the summer months is a good one. Probably the tutoring should be concentrated on reading. If the tutor finds that Rodney does not make rapid progress in his reading I suggest that Rodney return to this office for reading diagnosis tests. These tests might reveal some of his reading difficulties and help the tutor in working with him. I also recommend that Rodney be given achievement tests again in the fall, probably about September 1st, to determine how much progress he has made.

Rodney is not a mentally retarded boy and, therefore, does not belong in a special class. It seems a shame to have him return to the school where they have shown such a lack of understanding of his needs. Possibly he would be given more individualized attention at some other public school. It is also possible that if his needs were interpreted to the school for crippled children that they would feel that they could do something more for him. The fact that this boy, with normal intelligence, did attend the school for crippled children for five years and yet is so extremely retarded in school achievement, suggests, however, that this may not be the best plan. Another possibility, of course, would be to have him continue with a private tutor and not attend a regular school. Another plan which could be considered would be to have him take some subjects in a public school, with a private tutor for the subjects in which he is most retarded.

6-4-45

Mr. H. W. in office with Rodney's father, who had received a medical discharge from the Army. Case worker went over the results of Rodney's psychological examination with the father. He seemed to realize that Rodney did have more than the average number of personality difficulties.

Mr. W. talked a little about his early family life and then went on to praise his wife for the competent management of their home and family during his absence. He thanked the agency for its interest in Rodney and assured case worker of his cooperation.

Later

The principal of the crippled children's school telephoned to suggest that Rodney could attend summer school. Although the agency had completed arrangements for tutoring, it was felt that attendance in a small class at summer school would be advantageous as Rodney would be included in varied social programs which would help him adjust in group situations.

6-12-45

Case worker called at the W. home and talked to Rodney who was on his bicycle on the front lawn; later talked with Mrs. W. Rodney was pleased over the arrangements which had been made for his entrance into summer school, and he expressed interest to follow through with the plans for tutoring.

In talking with Mrs. W., case worker discussed Rodney's school enrollment in fall. Mrs. W. seemed to realize that the crippled children's school might not be the ideal plan for Rodney because he was not as handicapped as most of the children attending; he would be better with normal children.

Case worker suggested that the agency might try to interest Father M., assistant pastor of St. V's, in Rodney, as he had done excellent work with the children in that parish and had keen insight into their problems. The W's had had a recent unpleasant experience with the pastor of St. V's in arranging for religious instructions for James and Rodney prior to making their First Communion. However, Mrs. W. said she had heard many favorable comments about Father M., and she hoped something could be worked out through him.

Case worker discussed the fees for tutoring, and as it had been

decided that Rodney would be tutored for two hours a week at $1 an hour, the W's felt that they could assume full financial responsibility. If additional tutoring was indicated, the agency would assume responsibility.

Mr. W. had now secured work as a bartender and earned $45 a week.

7-26-45

Case worker received her third report on Rodney's progress with tutoring. In a five-week period, he had missed only one lesson. The tutor felt that Rodney's achievements in basic school subjects had improved and that much more could be accomplished if he came twice a week. His phonetic lessons had resulted in improvement in speech, and his muscular coordination had also seemed to improve as it was easier for him to write his lessons. The tutor had been surprised at Rodney's wide span of general knowledge.

8-8-45

Case worker called at the W. home. Summer school had ended and Rodney was attending the crippled children's camp. Arrangements were made for two additional hours of tutoring with the agency carrying the responsibility.

School plans for fall were again discussed and case worker was shown Rodney's report card. It indicated failure in most subjects, and Rodney had been "placed" in the sixth grade, rather than promoted. The following notation had been made: "Rodney made little effort in his work and can be given nothing but failures." Case worker had not been able to see Father M. who was on vacation, but intended to talk with him the following week.

CONTACT WITH ASSISTANT PASTOR

8-18-45

Case worker called at the parish house and talked with Father M. regarding enrollment of Rodney and James in St. V's School. Although the W's had never registered as members of the parish, Father M. was willing to enroll the boys if there was sufficient room in the grades in which they would be placed.

Father M. spoke commendably of the sixth grade teacher and felt that she would be considerate and understanding with Rodney.

Father M. would like to know the family personally and told case worker he would make a home visit within a few days.

9-6-45.

Case worker learned that Father M. had completed arrangements for James' and Rodney's entrance to St. V's School. He had made two home visits and had brought James and Rodney to the parish house to meet the pastor. He had also talked with the principal and teachers concerned, regarding Rodney's school experiences.

Father M. had talked with his pastor prior to taking the boys in to see him; he had discussed Rodney's unfortunate school experience and the agency's plan to bring the W. family closer to the Church.

9-13-45

Case worker called at the home to talk with Mrs. W. regarding tutoring for Rodney during the school year. In going over the family budget, case worker decided with Mrs. W. that the agency would assume financial responsibility for two hours of tutoring a week. At the time of Father M's second call to the home, it had been agreed that the boys would have free tuition at St. V's School but would pay the cost of books, in small monthly payments.

The parents and boys were pleased with the arrangements worked out with St. V's. Mrs. W. had accompanied the boys on the day of their enrollment and had talked with the principal and teachers.

10-29-45

Mr. H. W., paternal uncle, stopped in to talk with case worker regarding his nephews, whom he felt were happy since their enrollment at St. V's. He remarked that his brother, who had always shown some antagonism toward the Catholic religion and parochial school education, had accepted placement of the boys at St. V's and had expressed satisfaction with the progress they were making.

11-14-45

Case worker called at the W. home. Mrs. W. was relieved because the boys had not experienced any difficulty in their religion classes. Both boys seemed to be gaining satisfaction from their religion; they made daily visits to the Blessed Sacrament.

During the past week, when James had earned 50c, he had spent the money for a holy water container for their home.

Mrs. W. was keeping in close touch with the school. Rodney was receiving satisfactory grades; he was being given the same opportunities to recite as the other students. Although it sometimes took longer for him to answer, the Sister was very patient.

11-28-45 SCHOOL VISIT

Called at the school and talked to Rodney's teacher who had several suggestions to offer so that Rodney's tutoring might better supplement his classroom work. Rodney is not able to keep up with the rest of his class as his writing is particularly poor. Sister was anxious that he be given special help as it was difficult to grade in some subjects if the student did not write.

Rodney has presented no disciplinary problems in the classroom; he often offers to assist with special tasks after school hours.

12-18-45

Father M. called at the W. home as Mrs. W. questioned the method of grading Rodney on an "S" (satisfactory) level rather than according to the accepted numerical method. Although the method of grading seemed more satisfactory from the point of view of the school, it was agreed that Rodney would be graded as the other students if this was what the family preferred.

Case worker talked with Father M. regarding the information which had come out in his three visits at the home. At the time Father M. first visited the home, he had explained that he knew there was trouble about the boys' school placement and he had come to ask if the parish could be of help. On this occasion, he had met James and Rodney and had talked with the boys. Mrs. W. had brought up the question of tuition and books and although Father M. knew this could be worked out satisfactorily with the pastor, he had stated that he would have to discuss this matter further and would return again to the home.

At the time of the third visit, Father M. had discussed the school grading, as indicated above. As Father M. was getting ready to leave, Mrs. W. asked that he delay leaving as she thought her husband might return home and she would like him to meet Father M. She further remarked that Mr. W. had said he always wanted to sit down and talk to a priest as a man. Father M.

had seen Mrs. W. at church and had noted that they were making weekly contributions in the church envelopes.

4-10-46

Case worker called at the W. home on 1-30-46, and on the above date. At the latter time, Mr. W. was preparing to leave the home, but he sat down with the family a few minutes and talked with case worker.

The Ws continued to have good reports from the school and case worker suggested that Rodney be given an aptitude and psychological test before the end of the school year.

At this time, Mrs. W. volunteered the information that she and Mr. W. planned to enroll the younger children at St. V's when they became of school age.

Both Rodney and James had received straight "A's" in conduct.

4-30-46

Case worker received the following report from the Bureau for Psychological Services:

Rodney was given a Stanford-Binet Intelligence Test and scored an I.Q. 1.04. Effort, very good. The psychologist made the following comment:

> Rodney was friendly, more at ease, and seemed more self-confident than when examined previously. An additional intelligence examination showed him to have average intelligence. His effort was excellent and he frequently asked whether he had answered correctly or what the right answer should have been. He has a good vocabulary, especially considering his poor reading achievement. He can carry on abstract reasoning as well as is expected for his age. He hasn't an especially good memory.
>
> Rodney was again given Jastak's Wide Range Achievement Test. His reading achievement was at the 3.5 grade level. This is an improvement of one grade level in about 11 months. With his normal intelligence I would have expected even greater improvement under tutoring. He still reads very slowly and laboriously. He sounds out words which he should recognize on sight. Drill to increase his sight vocabulary and much reading of simple material should make his reading easier. On Gray's Oral Reading Paragraphs, Rodney read at the 3.0 grade level. Reading in context is easier for him than reading isolated words.
>
> It is recommended that tutoring be continued as Rodney's achievement is still far below his level of ability. He should

remain in school as long as he continues to learn. The State Department of Vocational Rehabilitation may later be able to suggest employment possibilities. If you wish I can give him tests for vocational guidance.

5-28-46 CONTACT WITH ASSISTANT PASTOR

Father M. in agency office. During the school year, Father had been in continual contact with James and Rodney, as he directed the recreational program at St. V's. He also taught catechism to Rodney's class. Father M. had made an effort to include the boys in all of the school activities. At the beginning of the school year, a certain group had taunted Rodney because of his physical disability. This had been called to the attention of the principal who after talking with the other boys, had been able to bring about an acceptance of the W. boys in the group.

Father M. had again called at the W. home, at which time Mrs. W. talked about enrollment of the third child at St. V's School. Mrs. W. had been attending Mass regularly and Mr. W. frequently accompanied the family. Father M. had never had an opportunity to talk with Mr. W. other than when he chanced to meet him passing the parish house. Mr. W. had once stopped Father M. and expressed his appreciation for all that St. V's had done for his sons. Father M. hoped sometime to have the proper opportunity to talk to Mr. W. regarding his religious obligations.

5-30-46

Received a report from Rodney's tutor who planned to be away from St. Paul, in July and August, but would be happy to resume his tutoring lessons in September.

7-3-46 HOME VISIT

Case worker called at the W. home. A call had been made on 5-1-46, but there was no one at home. The results of Rodney's last psychological tests were discussed with Mrs. W.; she was pleased and proud to hear of his improvement. She felt that the boys had derived a great deal from their attendance at St. V's, both from an educational and social viewpoint. Both boys had been promoted and Rodney would like to resume his tutoring lessons in the fall.

On each of case worker's home visits, she had noticed an addi-

tional religious article. The latest acquisition was a large religious picture in the living room; it had been given to James by his teacher at the close of the school year.

Mrs. W. asked case worker to continue visiting during the summer, even though Rodney was not being tutored and school was not in session.

PRACTICES IN CATHOLIC AGENCIES IN DEALING WITH UNMARRIED MOTHERS

Miss Katharine J. Dunn, *Supervisor, Catholic Charities, Dayton, Ohio*

ALL social workers and particularly Catholic social workers dealing with the problem of the unmarried mother are faced with a real challenge. It behooves us, therefore, to renew our Christian principles along with our skills in the treatment of this important part of our work.

What do we know about the adequacy of our present service in the various dioceses? I have a feeling that a large number of our potential clients have not come to the diocesan agencies for this service. Instead, they have sought assistance from physicians, lawyers and sometimes other people in the community who are not always equipped with the special knowledge and information necessary for the best possible treatment in such cases. In addition, clients have sought service from non-Catholic agencies. Even though there may be skill in their treatment, there is sometimes a lack of understanding of the religious principles involved which makes for other problems with which we are all familiar.

Have our Catholic agencies proper facilities covering a wide enough area to take care of Catholic unmarried mothers and their children, thus insuring to them the steadying influence that an agency can give? I think the number of our facilities, particularly in the cities, is perhaps adequate, for the most part, as compared with those of other agencies. There are, of course, many lacks in the rural areas. Our Catholic agencies organized on a diocesan basis have a decided advantage over other voluntary agencies less highly organized, serving in a more limited area. I think our real concern is not so much with the quantity of the service available to Catholic unmarried mothers as with its quality.

In viewing the problem of the unmarried mother, we cannot consider her alone or apart from either the child or the family from which she comes. All are bound up together and no one aspect can be treated as a separate component of the problem. The physical aspects of the situation, no matter how grave and important a responsibility they may be, cannot be handled alone or independent of the feelings or the anxiety of the individual herself or of her family. There are some of us who have seen new trends come and go. I think we have been concerned somewhat with the trend that has so specialized the program for the unmarried mother as to frustrate even the social workers responsible for the various phases of the total job. I wonder how many of us have had the experience of going through one of the larger diagnostic clinics only to wind up in the last office more confused and depressed than when we started down the "health assembly line." I think this is analogous to the position we sometimes place our unmarried mother clients in when we have one agency providing physical care, another foster home care and still another adoption care service. Now I realize these highly specialized services, or separation-of-agency functions in some communities can be operated without much harm being done to all concerned, but I for one question the soundness of too much separation-of-agency function in this area of social work.

As social workers, we need to be sure of our own attitudes toward the unmarried mother and her problem, to be free from the punitive attitude once so prevalent in our own thinking and in that of our institutions. Some of you can remember when unmarried mothers were forced to keep their children and to remain for a time in maternity homes. This was not always for the welfare of the mother or her child, but often for the financial gain of the particular institution.

I need not stress to a group such as you, the importance of a case work relationship with the unmarried mothers who come to us for assistance. We must try to understand first of all the reason for the difficulty. Those of us who have had experience in dealing with this group know that, for the most part, these girls have had unsatisfactory parent relationships; or they have been the products of disturbed parents who themselves have had difficulty in working out their marital relationships. Many unmarried mothers have

not grown up emotionally. Their relationship with the father of the child has not helped them; they have only become more confused and more emotional.

By the strengths and skills we have at our command we should be able to help the individual face the ordeal of unmarried motherhood. We should be able to help her make the experience she will undergo a maturing one that will restore her to self-respect, rather than a damaging one.

I think we have to examine our policies in diocesan agencies to make sure we are keeping up in professional practice with the particular needs in our changing times. It is an accepted fact that any agency with good standards must have certain clearly defined policies capable of being interpreted not only to the persons being served but also to the community as a whole, and in particular to those in the community who are likely to refer situations. In dealing with any situation involving human entanglement, there must be some flexibility, some cooperation in treatment in order to render the best possible service.

The following illustration has been selected to show how an agency in one diocese assisted a client from another diocese in planning for maternity care.

> Mildred, an attractive brunette, born in a small town in a western State, came to the office with an older brother, a corporal stationed at a nearby Army field. The brother had contacted the agency previously regarding the type of service available for an unmarried mother. He was married and had been in the Army for several years. His own wife was expecting a baby and he was concerned about his distance from home and his general dissatisfaction with Army life. Prior to his entrance to the Service, he was in business and was fairly successful. It was obvious that he was extremely close to his sister and had a feeling of real responsibility for her. The case worker felt he was clearly back of the move in which she left her home community and asked for assistance elsewhere. Mildred was quite pregnant and was somewhat tired from her travel. She appeared to be a girl of considerable intelligence, and promise. She was soft-spoken and gentle in manner, obviously concerned over her present predicament. She related she was illegitimately pregnant and expected delivery sometime in the next month. Her brother stayed for the first interview. It was purposely made brief because of Mildred's condition and the fact that

her brother was present. Despite the brother's helpfulness, his feeling toward the person responsible for her pregnancy was not good. Mildred had not told him the name of the alleged father. At this time she related she had been educated in the parochial schools, was graduated from high school and had entered nurse's training following graduation. She was doing private duty in a large eastern hospital. She had been quite contented in her profession. She had considerable guilt over her pregnancy and a great deal of anxiety over the possibility of the hospital staff or friends in her home community learning of her pregnancy. Her brother was chiefly concerned about the possibility of their parents learning of the sister's situation. He was most fearful of the father's learning about the situation because of his nervous condition, brought on by long hours in a war plant. Mildred was the father's favorite, and the brother knew he would not let himself believe his daughter could be so involved. The brother did not think the parents would question Mildred's coming to visit him at his present station.

On the first contact, Mildred was quiet and not too willing to discuss her trouble. There was a nice relationship noted between the brother and sister. He was concerned over the man involved and wanted to know his identity immediately. It was suggested that perhaps Mildred would like to discuss such details at a later time when she was less tired. She, however, did not show much willingness to talk about the alleged father, and she was not asked to do so at that time. The case worker discussed the responsibility of accepting such a request for service and what was involved. She first mentioned the financial complication and this was quickly taken care of by the offer of the brother to assume the financial outlay necessary. Hospital arrangements and the fact that hospital space was at a minimum were also other points of discussion. Possible plans for the child also were discussed. Even during this early contact, Mildred seemed quite interested in keeping the child. She had no particular plans as to how this could be worked out. It was obvious that Mildred could not be expected to return to her home community for delivery, both because of her attitude and because of the imminence of delivery. Arrangements for temporary care were made until a suitable plan could be worked out. An appointment was made for the following afternoon.

Mildred, much refreshed, after a good night's sleep, kept the appointment. Her brother was not with her. The case worker talked about the possibilities of prenatal care. It was agreed that the agency would be of assistance in planning

with her. She was advised that perhaps future plans would have to be worked out in her home community. This, of course, would depend upon her own future plans, as well as plans for the baby. Mildred was quite relieved to know that the agency could plan with her. She was hopeful that it would, since her brother had told her of his previous contact with the case worker. It was explained that the case worker would certainly want to become better acquainted with her and to know something of the situation leading up to her pregnancy, her attitude toward the child and something of the alleged father. She again appeared not too anxious to discuss this angle and at the particular moment, it was not stressed. Medical attention, which Mildred understood was necessary, was discussed fully. She had tried to give herself good care. She was anxious to have a healthy child and was not much disturbed over the physical aspects of her situation. She was concerned more about her parents' attitude and their lack of understanding. She revealed that a sister, also a nurse, as well as a younger brother already knew of her pregnancy. This brother was quite belligerent and had even less understanding than would her parents had they known of her situation.

Mildred was advised there were several plans which the agency could offer. She could stay in a foster home and arrangements could be made for delivery in a local hospital. The case worker explained that the diocese had a maternity home, admissions to which were made through the local charities office. It was explained that there was also a work program attached to this institution but that she need not stay for a definite period of time to work out her hospital fee; she could leave the institution when the obstetrician felt she was able. Plans for the baby would have to be made at the time she left since the agency did not keep infants in the maternity home following the mother's dismissal. Mildred did not think this would be a good arrangement since it would be difficult for her brother to get to see her; the diocesan institution was a considerable distance away. Then, too, she mentioned that her family might be suspicious because she was not with her brother. The case worker explained that there was a small public maternity home in the community to which the agency could arrange admission, but that she would have to go to a local hospital for delivery. She felt this might be the plan which would work out best for her. She was advised the agency would want to contact her home community relative to her request for assistance, to see how they would feel about assistance in future plans in the event this seemed feasible. It was explained, too, that

the agency would want to become acquainted with her sister who knew about the situation. The worker assured Mildred that they would certainly respect her request not to discuss the situation with her parents since they were not aware of it at that time.

Mildred told worker of her closeness to her family group. She had grown up in a comfortable home, one of a family of seven. There was strict discipline in the home. She remarked also that she was really a favorite of her father's. In addition to her sister, the nurse, there was another, a school teacher. A younger brother was in service, stationed near their home. He was the one who was most upset by the knowledge of her pregnancy. Mildred had enjoyed her nurse's training and following graduation, had gone into private duty. Her work record was good and she hoped to be able to return to her profession. She still had some reservations about discussing the alleged father of the baby. She appeared to be quite protective of him. It was explained she did not have to talk about him, but this agency or any other agency would find it difficult to plan with her unless there was some way of knowing the alleged father. It was also explained that more help could be offered her if she could feel free to discuss the alleged father. At this point, Mildred said she had been to see him before coming to this community. No one in her family knew who the alleged father was, but her brother stationed nearby knew him. Mildred was very much interested in the alleged father. She wanted marriage even though she knew she could not have it. She seemed hopeful that somehow the situation would work out so that they "all" could be together. She seemed now to feel a little less tense in discussing the alleged father of her child. She told of her acquaintance with him and the fact that when they first met, she did not know he was married. They had gone together for more than a year. Then he had joined the armed forces and had told her he would divorce his wife and marry her. He was fearful of his wife's learning about their relationship. Correspondence was begun with the Catholic chaplain of the base where the alleged father was in training. Mildred agreed to this, as well as the agency contacting the charities office in her home community. The agency went ahead with the plans outlined; viz, medical care and admission to the maternity home. The Chaplain at the base had several interviews with the alleged father. He acknowledged paternity and accepted the financial responsibility. Through the efforts of the Chaplain, a government allowance was obtained following the birth of the child.

> Interviews were had with Mildred's relatives by the agency in her community. Later, interviews were had with the parents when they learned of her pregnancy. The case worker in her home community was helpful in interpreting the situation, and it was through these interviews that the parents were able to accept Mildred again in their home. They were not able to accept the child, but they did accept placement of the child in their community. Previous to her return, frequent interviews were had in the maternity home with Mildred. Emotional support was given by the case worker during the time her family seemed to be letting her down. The case worker discussed her relationship with the father of her child and what continued interest in him meant. Mildred evidenced many conflicts in this area. She was helped to use spiritual guidance at this point. It was obvious that she was not going to choose adoption placement for her child. The conflict with her parents was not great enough to cause her to come to the decision of releasing her child. When she was able to travel, Mildred's sister came for her. Placement of the child was made by the agency worker in the community where Mildred lived. Future planning for the care of the child and the relationship between the mother and the alleged father was left to the agency in the community to which Mildred returned.

Here we have a situation where both the agency in the unmarried mother's community and the community in which she sought assistance worked and explored together. The result was that the client was afforded protection and understanding during the time when such help was needed.

I would ask that we review carefully the practices in our own agencies, going into some of the many conflicts arising within our own structure. In order to help us in this matter, I would like to raise a few questions for consideration. Are we certain that in some localities we are not making ourselves inaccessible to those needing our service? Does residence always have to be a factor in giving service? Do we always give consideration to protecting the story of our client and her family? Are we not discouraging some of the unmarried mother group from coming to us, thus creating further difficulties and more illicit placing of children born out of wedlock? Is our service always direct, simple and charitable in approach?

A professional relationship should have all these characteristics if we are to assist the unmarried mother through her ordeal, both

before and after delivery of her child. Let us sharpen our skills, make use of our diocesan structure to serve in the best possible way, with a staff adequately trained, kind and considerate, free from bias and judgment.

DIOCESAN RESPONSIBILITY FOR UNMARRIED MOTHERS

Miss Jessica Lowry, *Case Supervisor, Catholic Welfare Association, Minneapolis, Minn.*

THE Archdiocese of St. Paul geographically includes 27 counties, all of which with the exception of two are predominantly rural. The two cities, St. Paul and Minneapolis, are situated at the eastern tip of the non-rural area.

The Bureau of Catholic Charities of St. Paul was established by His Excellency, Archbishop John Ireland in 1921, and it served the entire Archdiocese in the placement field until 1930. In 1919 the Catholic Welfare Association of Minneapolis was organized to aid in the assistance of dependent and neglected children within its city limits. After 1930 the two agencies functioned separately, maintaining the same basic Catholic philosophy and policies, but shaping their practices to fit the individual needs of the community. The St. Paul agency was, and has remained, a family and children's agency, while the Minneapolis agency, incorporated in 1920 as a children's agency only, now has for its purpose (from 1924 Report) "to act as a central co-ordinative and administrative agency and representative of the various Catholic organizations and activities in Minneapolis; to provide for homeless and neglected children; to give aid and counsel to family groups distressed by misfortune; to correct immorality, and in general to relieve suffering in humankind wherever it exists."

It was not until 1943 that a third agency was established, the Diocesan Bureau of Catholic Charities. This agency was to coordinate its activities with the two existing agencies and serve that rural portion of the Archdiocese not covered by the boundary lines of the other two bureaus. In this three-way plan it was agreed that the two agencies in Minneapolis and St. Paul would be limited to a degree to the counties in which the cities were located; but their placements, either temporary or permanent, could extend

to all areas of the Archdiocese; the third bureau would supplement their activities, and extend over the entire Archdiocese; its intake would include all counties save the two with already functioning bureaus.

Since the inception of Catholic social work in the St. Paul Archdiocese, the care of the unmarried mother has been considered a major part of the program. The tendency to treat the problem as merely a physical one, without considering the moral involvements, was growing, and to combat this and to offer protection and spiritual regeneration to those girls passing through a traumatic crisis in their lives, Archbishop Ireland in 1922 established a Catholic maternity home approximately midway between the Twin Cities, under the direction of the Sisters of St. Joseph.

Our agency, prior to 1938, gave service only to unmarried mothers already admitted to the Home. Since that date we have developed a working relationship with the County Welfare Board and the State Division of Social Welfare whereby we may accept any Catholic unmarried mother from any county in Minnesota or from any other State. The State Division of Social Welfare refers all Catholic residents of counties other than the two in which St. Paul and Minneapolis are located, and all out-of-State residents to the Diocesan Bureau, whenever a direct application is made to them. Under this agreement, we no longer make automatic referral to the resident county or State when an unmarried mother comes to our attention. If she is a minor by law (under 18) her parents or guardian must be notified; but if she is over 18 we work through plans on an individual basis, with referral to the resident county or State only with the permission of the unmarried mother, if the situation is irregular either as to health or mental history, or if the mother decides to keep the child and return to her own community. The old barrier of finances need no longer be a bar unless the mother continues long-time boarding plans and is unable to assume the cost of support. Diocesan funds may be used or an agency can obtain monies through private means if they enlist the interest of the public sufficiently in the problem. In our own community, the Chest has agreed that we may supplement our funds with revenue from various promotional activities.

Our Catholic philosophy in regard to the unmarried mother remains unchanged as we have always felt she was our respon-

sibility; but the acceptance, diagnosis and treatment of the problem have shown a remarkable development since 1938. The war years, of course, added to and made this problem more complex, but as we level off into a normal functioning society again we find ourselves being more objective in facing our responsibility to the individual and the community, in using more resources than previously and realizing that we are dealing with a human soul. In communities like ours where the Catholic percentage of the population is low (only 22 percent) it is a slow, uphill struggle to gain a foothold, especially with the current agitation for strong central control. At times we may become impatient with the obvious desire of the State to be the "absolute master," to treat sectarian agencies as "poor relations," kindly intentioned, but not too intelligent. Perhaps we should look to ourselves to find the reason for this. There is so much divergence in the policies of the various Catholic agencies with reference to working with the unmarried mother that we must be confusing to them. One diocese considers it a grave responsibility to assist the girl during her pregnancy and afterwards. Another diocese sees its responsibility only after the child is born. Even within the same State the variety of policies advanced as Catholic must bewilder a social worker in a public or non-sectarian agency. It would seem advisable to us for all the Catholic agencies to agree upon a common base and stand united in accepting and seeing through to the finish the treatment of a problem which is gaining in proportion and intensity as time goes on. Our job, as we see it, is to bring the people to a fuller realization of their responsibilities as Catholic citizens, to keep our boards and committees strong and active, to select intelligent, far-sighted individuals to represent the agency in civic and public relationships, so that the work of the Catholic organizations may stand high in the community. People know of, and are interested in, the unmarried mother. There is no real danger in discussing the problem in general before groups. People for the most part are eager to know what is done. This isn't idle curiosity. Why be secretive? I don't mean that it is a topic for bridge or tea table conversation, but intelligent persons are vitally interested and they should be given accurate information. It presents one of the greatest opportunities to show the true understanding and charity of the Church. In our own experience, it has

afforded our Catholic friends a means for the exercise of their personal charities to those in difficulty. We have found more genuine desire to help in these cases than in any other phase of our work.

As an example of what happens when a non-State resident comes to our attention, I shall give you the highlights from a particular case:

> Miss B., aged 31, a high school teacher and a college graduate, came to Minneapolis when she discovered her pregnancy and consulted an obstetrician whom she selected from the telephone directory. Fortunately, she found one who referred her to us to discuss plans. She was three months pregnant and had taken a leave of absence, feigning ill health; she hoped to have her baby in July so she could resume work in the fall. Her father was a business man. Two sisters were teachers and a brother was a medical student. Needless to say, the initial interview was a difficult one. Here we had an intelligent, self-assured, theoretical individual, full of guilt, who declared to herself that she was madly in love with a plumber who came from a good middle class family in the town where she taught. Marriage was dismissed in both their minds immediately. Miss B. was interested in entering a Catholic maternity home and her adjustment there was surprisingly good, considering the fact that she was older and better equipped in many ways than the other girls there at that time. Her chief concern at the outset was that the alleged father should be interviewed, admit paternity and agree to an adoption plan for the child. He could not make the trip to Minneapolis without cause for comment as he had just been discharged from service, so our worker agreed to meet him in a nearby State. Meanwhile, correspondence between Miss B. and the alleged father was carried on at the worker's address. The alleged father was extremely cooperative, admitted paternity freely, signed consent to the adoption of the child, all in a state of confusion and embarrassment. His genuine worry was for the physical well being of the mother. He had written the doctor and agreed to pay all costs, but his first question was, "Will she live through it?" After the documents were shown to Miss B. she relaxed and was much less emotional. The child, a boy, was born at term; labor was normal. The mother left the hospital at 10 days. The baby entered the nursery and developed well; guardianship was accepted on affidavit of the mother at six weeks and the child was placed immediately for adoption. So ends a successful case.

You may ask why I selected this case. I could not give one answer to such a question, for there are obviously many. In the first place, it was recent. Secondly, it is fairly typical of the girls coming to our attention now; we are dealing with more high-type, mature people than in former years. Thirdly, it was referred by a doctor, a practice which is also becoming more common, as many unmarried mothers reach us in private hospitals just before or after delivery. In the fourth place, it shows the emotional factors which are always prevalent, but find different means of expression. Lastly, it demonstrates the universality that must underlie all Catholic Charities—the willingness on the part of the Catholic agency to accept problems immediately, without the tiresome, slow-moving process of referral from one agency to another, which may often be revealing, instead of insuring the confidential cloak it promises. This girl, in the protective and religious environment of a maternity home, found herself, after she knew the alleged father would stand by her. The maternity home contributed much during the waiting period in the way of real security, a peacefulness and a protection from the girl's friends and the community. I could go on indefinitely giving my reasons, but you, no doubt, are familiar with them. The important thing in this whole process is that a Catholic girl could come to us from another State and receive care, understanding, and the assurance that her child's future would be safeguarded to the best of our ability, that her status in society would not be outwardly changed, and her family would not be affected by her behavior.

A summary of our findings is essentially this: We believe a Catholic unmarried mother wants the help of her Church at this critical time in her life.

We believe that the Catholic agency has the means or can secure the means to befriend such a person.

We believe that we must face the fact that this problem of the unmarried mother is not going to decrease very soon, and that Catholic agencies have it within their power to make or break a human life. How can we refuse to help these girls? Their only alternative would be to turn to a public or non-sectarian agency and then they would have every right to say and feel that we had failed them. Suppose it does mean that we will need to seek out new means to finance such a program. Isn't this a chal-

lenge to ourselves as well as a test of our ingenuity in fulfilling our obligation to help anyone acutely in need?

We dare not sit back and let someone else take the "play" from us; neither can we sit back and permit the public agencies to think we agree with them on their theory that the problem is purely a physical one.

It is our hope that from this Conference we can get some expression of united agreement on the responsibility of the Catholic agency to the unmarried mother.

DEVELOPMENTS UNDER CATHOLIC AUSPICES FOR THE CARE OF AGED AND CHRONICALLY ILL

Rev. Henry C. Head, *Diocesan Director, Catholic Social Service Bureau, Green Bay, Wis.*

COMMUNITIES, hospitals and welfare agencies, both public and private, are today struggling with problems arising out of chronic illnesses. In Wisconsin we are actively concerned, for we see the problems growing. The Wisconsin Welfare Council has given much thought and study to these problems and has conducted regional institutes throughout the State. Impressions gathered from panel discussions at these meetings on Care of the Chronically Ill and Aged indicate the following:

Extent of the Problem

a. Everyone admits that the problem is growing and that sooner or later it affects almost every family.
b. Hospitals complain about bed space taken by the chronically ill.
c. Families are worried because they are unable to provide proper care.
d. Social agencies have not been able to take care of the problem.

Causes of the Problem

a. Twenty-three years have been added to life expectancy since 1850. (Life expectancy in 1850 was 40 years; in 1940, it was 63 years.) Modern control of acute infectious diseases, diphtheria, smallpox, appendicitis, and pneumonia has lengthened life expectancy; therefore, we live longer to suffer from crippling arthritis, cancer, heart and kidney diseases, which now account

for one-half the deaths, where formerly they accounted for one-fifteenth.

b. With the increase in the extent of the problem come decreasing facilities for care. Changes in social and economic factors have decreased resources with which a family can care for an invalid within the home:
   1. Smaller homes and apartments do not provide adequate space.
   2. Women and unmarried relatives who could care for invalids are employed more outside of the home.
   3. Social insurance and the social security program have affected the traditional family and relatives' responsibilities.

These facts gathered from the regional institutes all point to the need for more adequate facilities for the care of the chronically ill. We do not need hospitals but nursing and boarding homes together with well-planned and adequately equipped institutions, to accept for care those whose chronic illnesses present problems which general hospitals for acute illnesses, are not equipped to handle.

Having gathered these facts and enlightened the people of Wisconsin concerning them, you may ask, "What are you in Wisconsin doing about it?" In the remaining part of this paper, permit me to acquaint you with what the State has already done and what it proposes to do; and then what we in the Diocese of Green Bay hope to do.

The State: On August 27, 1945, a new law of the State of Wisconsin became effective; it provides aid to the totally disabled. Wisconsin has always pioneered in social legislation. It was the first State to introduce Workmen's Compensation. Its Children's Code is an outstanding piece of legislation. This new law provides a program of assistance to needy persons, found by medical authority to be so totally and permanently disabled as to require constant and continuous care. Eligible persons must be between the ages of 17 and 65, residents of the State, and may not be inmates of public institutions while receiving this aid. The amount of aid may not exceed $80 per month, and is to be based on a budget taking into consideration expenses, income and resources. The program is administered by county agencies responsible for the Social Security benefits. The law requires county boards to

appropriate funds for the program, and counties are to be reimbursed 50 percent by the State. The author of this new Act, Dr. Ora Rice, was careful to include in its provisions a clause permitting payment of such aid to persons requiring care in private institutions and facilities.

There are two commendable features in this legislation. First, it gives assistance to invalids under 65 years of age. Two-thirds of all chronic invalids are less than 65 years of age. Thus it takes in the group who are not eligible for Old Age Assistance. Secondly, it permits payments to private institutions and homes. This has enabled Catholic Charities to find Catholic boarding homes and institutions for the care of the chronically ill. It is our plan to develop private nursing homes under Catholic auspices to care for totally disabled persons. The finances are available, and it rests upon us to proceed. Eighty dollars a month is quite a liberal allowance.

Another encouraging advance in more adequate care for the aged is this: At a recent meeting in Milwaukee, county public welfare administrators unanimously supported a resolution to eliminate the maximum Old Age Assistance grant of $40, so that grants could be governed solely by the needs in each individual case. When we find our public welfare administrators thinking along these lines, we can envision a satisfactory adjustment to the problems of adequate care for the chronically ill and aged. More private boarding homes can be found. At present they are scarce, because of the rate of $35 to $40 per month.

In this paper, I have discussed public agencies and public funds to a great extent. I have deliberately done this because in Wisconsin there is a very close relation between public and private, or voluntary, agencies in the entire welfare field. Last year the Child Welfare Department of the Green Bay Diocese Apostolate received over $55,000 from public funds, i.e., tax-collected funds, for the care of dependent and neglected children. Our Catholic hospitals are used constantly for the care of the indigent sick and are satisfactorily compensated for their services by public tax funds. And why not? Our Catholic people are taxpayers. Why must public tax funds go only to public institutions? Indeed Wisconsin has well set a pattern which many other States could copy.

The Diocese of Green Bay has three homes for the aged—one

diocesan home known as the McCormick Memorial Home, and two others conducted by religious orders of women. In the course of preparing this paper, a questionnaire was sent to these three homes for the aged. Here are some of the findings:

> None of them accept those chronically ill at the time of admittance. All three will keep them if they become ill, until they reach that serious stage where hospital care is necessary. This shows that their programs are inadequate, because as one of the Sisters Superior put it, "Very seldom do we find old people whom we call 'retired old folks,' applying for admission; there is some sickness generally attached to old age, which makes them seek admission to the old folks' home. The aged who need hospital care are removed to the Catholic hospital in our city. However, I am happy to report that our Mother Provincial will send at the end of this month, one of our Sisters, a graduate registered nurse, so that we can develop our program to give nursing services to our folks who so desperately need it."
>
> From the Superior of the Catholic hospital in that city in which the Catholic home for the aged is located, came this reply: "In most instances, the aged ill are here for long periods of time because the home for the aged cannot accommodate them and relatives refuse to accept them. The obligation then falls upon the hospital to keep them, and frequently it has happened that patients who really needed hospitalization, were denied it, because beds were occupied by the chronically ill aged, and we had no place to send them. The Pension Department here gives relatively good attention to Old Age Pension accounts, relatively as compared with other localities. The expenses for a pension case are billed in full, less one-third of the total. Checks for these amounts come monthly. The rates charged for the aged depend upon accommodations given or requested. This varies from private room service to six-bed wards."
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> Another Sister in charge of one of our homes for the aged, had this to say, "My experience of the past few years is that seldom do we have applications from old folks who are simply 'retired.' If they are well, they can with their old age pension, somehow get along. The majority when they apply to us have some type of chronic illness which moves them to seek admission to our home. I definitely find that the question of care for the aged and the aged chronically ill appears to be integrated."

The above quotations are the expressions of Sisters who are actually caring for the aged, and consequently are our best in-

formants. They admit that they must include in their programs and facilities, an infirmary, nursing services, and provisions for custodial care.

To substantiate their opinions, let me quote from a report of a survey on "The Need for an Institution for Long-Term Patients in Dane County, Wisconsin," made in February 1946. This survey was financed by a private grant from the Friendship Fund. Dane County has a population of 130,000; and the findings indicated that 1,739 persons in that county were incapable of living alone because of chronic illnesses, long-term convalescence, or old age. Of the total 1,739—1,052 were found, at the time of the survey, to be satisfactorily cared for; 183 of these satisfactorily cared for were residing in private and religious nursing homes. This left 687 persons, who in the judgment of the makers of the survey, would be better off in an institution, a nursing home, or an infirmary.

The survey went into details, giving the numbers receiving Old Age Assistance, or other forms of relief; the numbers of aged who were ambulatory and purely domiciliary and custodial types. We shall not go into these details, but merely state that in this county of 130,000 people, there were 687 people in need of care who were not receiving adequate care, in accordance with good standards. Of these 687, 281 were financially able to pay for care, but were unable to secure it because of lack of facilities.

This bolsters the contention that we must give serious thought to an expansion of care and services for the aged and chronically ill. No wonder we have long waiting lists, applications unable to be considered.

The answer is obvious; namely, expansion of services to the aged and chronically ill. However, at present we are unable to build because of the construction situation; a second difficulty is the lack of personnel, due to a lack of vocations to both the sisterhoods and brotherhoods.

In conclusion, let me say this: Here is a challenge for Catholic Charities. The very fact that we are thinking about it, is a healthy sign, because if we think about it, we shall eventually do something about it.

SCHOOL-AGENCY RELATIONSHIPS

Jimmy

Miss Dora Somerville, *Case Consultant, Catholic Youth Organization, Archdiocese of Chicago*

IN MANY cases of juvenile delinquency, maladjustment can be traced to early behavior or personality disorders. This fact usually indicates that some one has failed to take precautionary measures in an attempt to prevent further difficulties. It may mean that some one was not alert in detecting the "danger signals" or symptomatic behavior that was the warning of delinquency. It is not hard to recognize overt difficulties. One can easily point out the "trouble maker." It is, however, the child whose behavior is not causing much concern—the child who doesn't give trouble, but who, nevertheless, is suffering from some emotional or personality disturbance—who is really the challenge. Unless his problems are recognized and treated early, he may become a serious delinquent.

It goes without saying that school teachers and principals in their day-by-day contact with the child are in a unique position to detect symptomatic behavior that may be the forerunner of delinquency. When the teacher has an understanding of children with social and emotional problems, she is in a favorable position to help parents of such children by putting them in touch with the proper resources in the community. By doing this she is really recognizing that social and emotional relationships have a reality just as tangible as the reality of reading, writing and arithmetic.

In the following case presentation, we shall attempt to illustrate the sensitivity of the teacher to symptomatic behavior, the social worker's skills in securing diagnostic material, her techniques in treatment, and her interpretation of agency function to the school teacher.

> The L. family first became known to agency when Mr. L. referred his 12-year-old only child upon the suggestion of his parochial school teacher. The application made by the father stated: "His teacher informs me that Jimmy is a maladjusted child. He is in the eighth grade and, on the average, his school work has been very good. He has always been first, second, or third in his classes. Recently, however, he has been receiving failing grades and she thinks that his emotional development and coordination are several years behind his mental development. He is inordinately shy,

> nervous and temperamental, extremely careless and slovenly about his clothes, appearance, books, etc. He is content to remain by himself and will not seek out other boys."

The intake worker arranged an appointment with the father to secure the social history. Before he came in she considered several significant factors. She recognized the advantage of the application blank in having the parent define the problem. She wondered whether or not he had taken the initiative in making the application. Had he defined the problem as he sees it or was it a result of persuasion from the teacher? Does he believe that his son is a maladjusted child? Has he already been concerned about his son's difficulties and is he now availing himself of this opportunity which makes it easier for him to ask for help for a situation that has long bothered him? What tentative understanding does the application provide worker in reference to the type of individual she is to encounter?

Mr. L. appears to be a fairly intelligent man by his choice of words and the manner in which he describes the difficulties. Indications are that the teacher is not only concerned with the academic child but also seems to be considering the significance of Jimmy's difficulties in relation to his development as a total person.

Thus, after having given consideration to several important questions that touch on the life experiences of Jimmy, the worker was prepared not only to secure factual data but also to notice the feelings the father might have about the child, the teacher, and the school, and to determine his capacity to deal with the situation, as well as the treatment possibilities in this case. She wished to secure a clear picture of the situation in order to make proper diagnostic impressions for treatment and to define and clarify agency function so as to enable the client to make a decision. While the facts in the history are important, she also realized the value to the individual of his assuming the responsibility for giving them. Excerpts from the intake interview follow:

> Mr. L. in office accompanied by his wife. They were well-dressed, and gave the impression of an intelligent, above-average-income family. They seemed anxious about their son's difficulties and related quite easily throughout the entire interview. Although Mr. L. was more active in explaining his son's problem, it was evident that Mrs. L. felt free to

inject remarks; occasionally she would interrupt her husband to give her impressions regarding Jimmy.

Mr. L. opened the interview by explaining that although he had "filled-in" the application, he brought his wife along because she spends more time with Jimmy than he. Mrs. L. smiled and nodded in approval. The father, continuing, referred to the application and said, "Mrs. L. and I have talked to Jimmy's teacher several times and were pleased when we heard of your services. Now, whatever you want to know, ask me and I will tell you because this has been a problem to me for quite some time. We are lost as to what to do." He relaxed in his chair while Mrs. L. smiled warmly, directing her eyes from her husband to worker. Worker suggested that Mr. L. might like to tell more about the situation. Almost interrupting worker, he immediately launched into a detailed description of their son's difficulties. Jimmy engages in phantasies while playing alone. He "acts out" various characters that he hears over the radio or reads in books. He is particularly interested in trains and takes the role of the conductor or motorman. Many times when his parents go shopping, he leaves them in order to watch the trains. The father brought out other information about Jimmy's interest in trains and in response to worker's question regarding any other type of acting by the boy, the father said that Jimmy also imagines that he is riding a bicycle. Worker wondered if Jimmy had a bicycle and father replied that Jimmy has never owned one but has a bicycle fund into which he puts a portion of his allowance. This led to a discussion of Jimmy's allowance, which is 75 cents a week. The father stated that a few cents is deducted from the allowance when his report card shows a decline in grades. On the other hand, his allowance is increased in accordance with improvement in grades. The parents cannot understand how, in the beginning of the school year, Jimmy's grades were practically all in the 90's and now they fluctuate all the way from 20 to 99. Worker asked if there were anything else that affected Jimmy's allowance. The father said that Jimmy also bought "a few" school books as well as other personal incidentals from the savings of his allowance. He explained that Jimmy saved this money upon the suggestion and advice of his parents with "no question whatsoever."

Mrs. L. mentioned that Jimmy has a great fear of fire. She paused and after a brief period of silence, worker inquired about the duration of this fear. As far as the mother could recall, Jimmy has experienced this fear since he was in kindergarten. She was unable to relate this to

any particular incident but stated that she noticed it after he had been in kindergarten for a few months. She paused again and looked at her husband who seemed to be reflecting. "Another thing," the father then volunteered, "we have always been careful about the type of movies Jimmy attends." He explained that his son consults the Legion of Decency and uses all sorts of devices to "work around" securing permission to go to a certain movie. His general approach to any situation is the "long way around." Both parents agree that their son is extremely elusive and further explained his general approach to his parents. The father has discussed this matter with Jimmy, who remains unresponsive. Worker wondered whether or not Jimmy made requests more to father or to mother. Father responded somewhat belligerently, "That boy knows that if his request is reasonable, either one of us will grant it after we have discussed the matter." He paused, then said, "He usually waits until I come home." There was another brief period of silence during which time the mother seemed ill at ease. Father added, "We just cannot understand his behavior."

Mr. L. then went on to state that he is much concerned about the general lowering of ages in reference to boys and girls dating. Jimmy is younger than the average boy in his class and the father is opposed to the boy's recent interest in dating. He explained an episode in which a few boys and girls in Jimmy's class agreed to "couple off" and go to the movies the following Sunday. Since arrangements are already made, Mr. L. will permit Jimmy to follow through with his plans in order not to embarrass him. However, he has cautioned Jimmy that he is not to do this again. He has already pointed out to him that he is too young to date girls and has warned him that no matter what the other parents permit, he will not allow Jimmy to date. Mr. L. asked worker directly what she thought about this. Worker encouraged Mr. L. to discuss this matter further and he concluded that it is very difficult for him to decide. No matter what the custom may be, he is definitely opposed to his son's dating. He is particularly disturbed since times seem to have changed in reference to "bringing up children," and it is very hard for him to understand. Worker agreed that it must be difficult.

Father seemed relieved and returned to a discussion of Jimmy's phantasies. Mother injected that this problem was also of great concern to her. They described Jimmy as being extremely shy, self-conscious, and easily dominated by other children. He likes to be alone. He never quarrels, is quite accepting of authority, and likes to be considered self-reliant.

They seemed pleased when relating that Jimmy is very conforming and obeys orders without question. One thing that pleases Mr. L. is that he can talk things over with his son. He stated that he himself was an accomplished athlete and that one of the things that he has always wanted his son to do was to excel in athletics. However, Jimmy is teased because of his inability to play football and other sports and because of this, he avoids athletics altogether. Jimmy is very disappointing to his father.

In terminating an almost continual flow of conversation, Mr. L. explained how deeply concerned they were about their son. The demands made upon parents these days in rearing children are difficult for them. If only some one would tell them what to do. Worker asked what Mr. L. thought we could do about his situation. He did not know but Jimmy's teacher had told them that we could tell him what to do. Worker gave a detailed interpretation of our role in helping them work through their difficulties. The father and mother agreed that they would like to keep regular appointments and said they felt better after having talked today.

In this interview we see a strict, repressive father who immediately expressed anxiety regarding his son. One gets the impression that the mother is a submissive, less anxious person. Although it is not clear what her relationship is with the boy, it is apparent that the father is the dominant figure in the home and intellectualizes his wife's role with the boy. The worker encouraged the parents to do most of the talking which gave her an opportunity to observe and to evaluate. This produced dynamic elements for diagnostic conclusions. Placing the responsibility to give information on the father enabled him to proceed in a spontaneous presentation of his problem; it also gave him an opportunity to express his feelings and attitudes. The worker could then evaluate relationships. Certain areas were explored which gave her a clue to the nature of the parent-child relationships. She gave the father enough support and reassurance to enable him to move forward . In discussing his conflict in reference to the "customs of today," Mr. L. seemed to be asking for support in his convictions. The worker was careful not to impose her own thinking and encouraged Mr. L. to talk this through himself. Thus the worker prepared the father for the trend of his contacts with the agency which led to interpretation of the treatment relationship that was to follow. It is significant to note father's

sporadic referral to his own conflicts in reference to his son. Was this an indication of treatment potentialities in helping him to gain insight into his difficulties? Can we conclude that because of his anxieties, he may respond favorably in a treatment relationship? The father is anxious for specific advice and direction. The worker was aware of her role and clarified the situation, elicited further information, and interpreted the services which enabled the father to make a decision of his own choice and to accept the service he had requested.

In subsequent interviews with Mr. and Mrs. L., the father was helped to gain understanding of his conflicts and his need to pressure his son into conforming to a pattern he had set rather than allowing the child some freedom for normal development. Mr. L. indicated ambivalence in this regard but with acceptance, reassurance, and understanding, he was able to move toward a better understanding of himself and of the reasons for the boy's behavior. Having gained some insight into his own behavior, he was able to relieve some of the pressures he was placing upon his son and improvement was noted in Jimmy's behavior.

The influence of the school seems important not only in relation to future progress of treatment in this case but in the long-range view of school-agency relationships. During the course of treatment, the father had referred to the family's frequent contact with Jimmy's teacher and indicated that the teacher was concerned that Jimmy was not improving. The worker, recognizing that Mr. L. also felt the same way about Jimmy's progress, was able to work this through with him. A letter was written to the principal requesting an appointment to discuss Jimmy's school adjustment with her and his teacher. The following interview was recorded in detail for purposes of research during our early contacts with the school:

> Worker arrived 10 minutes early for her 3:30 appointment. She was greeted by the principal, who opened the interview by saying that she was happy to have the opportunity to discuss Jimmy with us, since she and Jimmy's teacher were anxious to reach some decision regarding his graduation. While awaiting the arrival of Jimmy's teacher, the principal said that she had talked several months ago to a staff member who had interpreted our program. She was interested in discussing a concrete situation at this time. Jimmy's teacher then entered the room and after worker

was introduced to her, there was some discussion regarding Jimmy's situation. Both principal and teacher realized that Jimmy had the ability to do good work but his grades did not warrant a diploma. They have talked to him repeatedly and have called his parents to school numerous times. His teacher asked worker for the result of our psychological, which was given as 120. She mentioned that their test also rated him superior in intelligence and there should be some reason for him receiving failing grades. She produced Jimmy's record for the past few marking periods which showed the following fluctuation of grades:

Religion, 70-94-48
English, 63-78-77
Reading, 70-98-98
Spelling, 71-90-75
Arithmetic, 22-70-30
History, 88-77-99
Geography, 96-85-40

The Sisters seemed extremely puzzled about Jimmy. When worker asked about their contact with the parents, the principal explained that it certainly was evident that the parents were sincerely interested in their son. They visited the school frequently and generally seemed to take good care of him. They dressed him well. He was, in the Sisters' estimation, a nice, obedient, conforming child. The principal reiterated that this boy was intelligent, had intelligent parents, and, therefore, should be doing better work in school. They tried to punish him in order to stimulate his interest in working to capacity. However, nothing seemed to help. The principal asked worker for her impressions. Worker explained that it has been our experience that in some cases such difficulties centered around parent-child relationships. Worker further added that this seemed more apparent in Jimmy's situation and it was our impression that the parents were quite restraining with Jimmy; that they seemed to attach an unusual significance to his grades. The principal recalled that the parents had told her of their method of deducting from his allowance for poor grades. She agreed that the parents' anxieties about Jimmy's achievement did indicate some difficulty in this relationship. Worker commented that perhaps Jimmy's poor grades may be his way of indicating hostility and resentment against his dominating father. The Sisters listened attentively while the worker explained some of the factors in this relationship.

Jimmy's teacher volunteered some significant material in relation to her contact with the parents. She also wondered how we were able to secure such information in a relatively

short period of time. Worker explained the purpose and value of the social history and described the process in our treatment relationship with the family. Worker further explained that many times emotional factors entered into situations like these and because of them, the child was not free to progress as well as he would ordinarily. Both Sisters agreed, but the principal wondered what a social worker could do in this regard. In response to a question, she said that her experience with social workers gave her the impression that they were equipped to help poor people, but when it came to problems such as Jimmy's, she was doubtful. She wanted worker to know that she was not questioning her ability or qualifications but that it was for her own information. A social worker had come into the school a few weeks ago but Sister didn't have time to talk to her. Worker recognized that Sister would have some question about this and accepted her comments. Worker explained the academic preparation required in the various fields of social work. She added that in addition to a staff of professionally trained social workers, the agency also had the services of a Catholic psychiatrist and psychologist. Sister was intensely interested in the organizational structure of agency and seemed to gain some understanding of the value of such work. She said that many questions had come to her mind since the staff member had interpreted the program and she was glad to have an opportunity to discuss this matter again, since it had new meaning to her when she could relate the program to a particular child. Worker pointed out the unique position of the classroom teacher and the principal in discovering anti-social tendencies and utilizing resources at their command. She stated that it must be difficult for the teacher to give individual help to the child, especially when his difficulties center around parent-child relationships. Sister asked if we could not tell Mr. L. what he was doing to his child; how he may be forcing his son into serious difficulty. She thought that the father needed "a good talking to." If she were in our place, she would tell him to let the boy grow up. Worker agreed that this certainly might be a strong temptation but questioned the permanent value of such advice. She discussed the gradual nature of gaining insight and the necessity of the father's emotional acceptance of the interpretation regarding his own behavior. In doing this, Mr. L. could come to see why he had a need to be restrictive with his son. This conversation continued for some time. Sister said that Jimmy seemed even more shy and withdrawn now. Worker interpreted our impressions of the dynamics of the situation and explained that we felt there were deep-seated

difficulties which warranted psychiatric consultation. She further explained the limits of the social worker in dealing with such problems. Sister thought that there must be something disturbing the boy, especially when one considered his difficulties as related to his home environment.

The principal then discussed the pros and cons of permitting Jimmy to graduate. If he remains in his present grade, he may do poorer work and get discouraged. On the other hand, he is young and it might not hurt him to remain another year in the school. It might show him that he cannot get through life doing little work. However, she said his emotional difficulties might be aggravated. She must also think of the other children and not set a bad example which might prove harmful to a greater number of children. Worker mentioned that sometimes such situations did place one in a difficult position and added that it was certainly helpful to consider all factors as she was doing. The worker suggested that she would discuss this matter at the time of the psychiatric consultation and she told the Sisters how helpful their observations were in giving a better understanding of Jimmy. The principal said that at the present time she was in favor of failing the boy. She was grateful for the worker having spent so much time with her. Worker agreed to return as soon as possible to discuss the findings and recommendations of the psychiatrist in the case.

In this interview much was accomplished in the interpretation of the agency function. It may seem too elementary to mention, but it is important that the worker considered the schedule of the school and the teachers and did not just "drop in" as was Sister's experience with another social worker. The worker had arranged an appointment when the Sisters were free from the routine of the classroom. The worker suggested a combined conference with the principal and Jimmy's teacher. There was a dual advantage in this procedure. The principal is in a strategic position to interpret the function of the agency to her faculty. If she is convinced of the school's role in delinquency prevention, she can encourage her faculty objectively to observe and detect anti-social tendencies. On the other hand, Jimmy's teacher offered additional material that was helpful in gaining a better understanding of him. From her occasional remarks, not recorded here, it was apparent that Jimmy's teacher had some understanding of his difficulties. However, as the principal and worker talked, many points were brought up that enabled all to secure a better

understanding of Jimmy, as well as the situation that existed in the parent-child relationships. Although the problem might have been pressing to the principal, the worker interpreted the time element in helping this boy. She thereby precluded the possibility of the teacher's sabotaging the worker-client relationships. She accomplished a great deal in indicating the importance of taking into consideration the child's total life experiences, his school adjustment, his home life, etc., thus securing a deeper understanding of his emotional life as affected by his environment.

Sister's remarks about social workers were interesting but not unusual. The worker's skills were demonstrated here by her acceptance and understanding of the Sister's impressions of social workers. Detailed interpretation provided a greater feeling of confidence in the worker's ability as well as the agency's work.

Shortly after the worker's conference at the school, this case was presented to the staff psychiatrist. The worker returned to the school one week later.

> The principal invited worker to the convent and asked if she could invite in the other teachers to hear the discussion of the findings and recommendations concerning Jimmy. She said that she realized the confidential nature of this matter but thought that the other Sisters would benefit tremendously from the discussion. When Jimmy's teacher and the Sisters had assembled, worker presented a summary of the social background as well as our method of treatment. Worker quoted material from the psychiatric consultation as follows:
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> "Jimmy's problem consists in his making use of this type of behavior as an escape from a neurosis. He is suffering because of a mother who is a perfectionist and a father who, because of his own unsolved conflicts and impulses to succeed himself, has a need to be the strong person and to restrain his son by not permitting him to grow up emotionally. The boy has invented an artificial situation on an imaginary level as an escape. It may be noted that he shows preference for escape on mobile objects, such as trains and bicycles. There are two alternatives—he may become neurotic, or he may use this method to escape a neurosis, as he is doing. Jimmy's recently observed increased shyness in school may be related to masturbatory activity frequently found in a boy of this age. His shyness may be a manifestation of guilt feeling of what he believes others might be thinking. Retention in his present grade would be detrimental to his personality. His school difficulties are a manifestation of his way of coping with his rigid and restrictive

home situation and an indication of hostility toward his father. If this behavior continues Jimmy may become neurotic, aggressive, and get into serious difficulties."

Worker then interpreted and explained these findings in simple terms. Worker further explained the recommendations in reference to placement in a boarding school, encouragement of more socialization, and the methods utilized in engaging in direct interpretative interviews with the father. The Sisters seemed intensely interested in this presentation and raised numerous questions which resulted in a lengthy discussion of behavior and personality difficulties in general, and specifically, as related to Jimmy's situation. Questions were directed toward worker in regard to other children and worker attempted to answer them wherever possible. However, she pointed out the necessity of understanding the complete situation and suggested the possibility of referral. She also interpreted the value of their providing the parents with the application blank in order that they might take the initiative to avail themselves of the agency's services.

When this conversation was terminated the principal agreed to permit Jimmy to graduate. She concluded with the remark that we were fortunate to have on our staff a Catholic psychiatrist, a priest who is a psychologist and professionally trained social workers.

It is quite obvious from this interview that interpretation of the agency function to the school is a painstaking task. As is demonstrated here, before agency function can be adequately interpreted and accepted, it is sometimes necessary to clarify and interpret the general theory and principles by which the agency operates. The value of such is exemplified in this interview where the teachers were able to discuss symptomatic behavior that had not occurred to them. The worker took this opportunity to discuss not only pertinent material concerning Jimmy, but also the significance of other symptomatic behavior that may indicate the services of our agency. A great number of teachers were reached in this school contact. The value of re-interpretation of agency function in a concrete situation is clearly demonstrated in this interview.

It would be exceedingly satisfying to relate that this is a typical case and that progress in promoting wholesome agency-school relationships has been widespread. This case is merely an illustration of the goal we would like to attain. Progress in attaining the ultimate goal depends to a great extent upon the

competence and sincerity of the worker and her convictions that school-agency relationships are important. Progress also depends on the willingness of the school and the teacher to look upon the child's school experiences as more than an occasion for intellectual growth. In working together the school and the agency see themselves in a better perspective. Each sees that in order to prevent juvenile delinquency both must use the skills and abilities that are theirs and that in the broad sense the objectives of both are similar. The teacher who is sensitive to symptomatic behavior and refers the child to the agency early is dealing with her pupil on a basis of understanding and insight. The challenge to us in this area of agency-school relationships is not the teacher who is already sensitive to symptomatic behavior, but the teacher who fails to consider that the child is a social being who lives in a social environment with many and varied inter-personal relationships.

It is a foregone conclusion that the most ambitious program cannot prevent delinquency through its own channels. The work of the school and the agency will become more effective when it is coordinated with the work of all community resources. The greater the cooperation between agency and school, the greater the opportunity for the establishment of mutual understanding by teacher and social worker of one another's problems and resources. The teacher, who realizes that calling upon an agency proves a credit to her professional alertness rather than a reflection upon her teaching, is aware of her grave responsibility in the development and guidance of the individual child into a worthwhile person. In this intelligent cooperation between agency and school, both are treating the pupil and the client in a way that is suitable to the dignity of the individual child.

Roger

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THE road from childhood dependency to independent adulthood is long and not an easy one. So much has to be learned, digested and integrated within a few short years that it is not surprising that the road can be a rough one, the pitfalls many, the problems sometimes overwhelming. Since the life of the growing child is so intertwined with his school experience, it follows that

many of his problems first come to light there. Before presenting the case material about our agency's treatment of a school-age child with behavior difficulties, I should like to mention a few factors that I feel are general stumbling blocks in regard to the goal we desire to achieve. Our goal is the development of a child spiritually, mentally and physically so that ultimately he functions as a mature adult, with well-integrated principles of Catholicity and a well-balanced personality. This, of course, is the optimum and we must recognize that there are degrees of achievement. It also implies a developing or educating of the whole child. Perhaps if all of us—parents, teachers and social workers—kept this point in mind, it might help to promote a closer relationship and a more inclusive viewpoint of our responsibility to the younger generation. The tendency to see only the viewpoint of our own particular sphere of interest is one of the biggest stumbling blocks to better relationships and better interpretation.

The parents become angry when the school complains about Junior's behavior. Their attitude so often is: When he is in school let the teacher manage him. They forget completely their own role in the molding of Junior's personality, his ability or inability to get along in the classroom. The school takes the attitude that the parents should do something about Junior. The teacher has some 30 to 40 children to deal with each day. The Department of Education says she has to cover so much material in a limited space of time and since we all react to pressure, the material to be learned becomes of prime importance and the recognition of Junior as a person of secondary importance. Finally, the school and parents become concerned enough to look for help for Junior. They both want him "fixed up in a hurry." The parent does not want to hear any more complaints for he or she feels he is simply being accused of being a bad or inadequate parent. The school has probably put up for a long time with Junior's troublesome behavior. The other 39 pupils in Junior's classroom, seeing "he is getting away with this," begin to take unto themselves some of his antics. Thus, when Junior is referred to a social agency the social worker frequently finds him a confused, aggressive, hostile child having difficulty not only in school but in his own home and with other children. She recognizes that his personality pattern has been built up over a long period of time. Redirection of feeling, change of attitude, are things accomplished

slowly. When the school says to the social worker some weeks hence, "he is not much better" or sometimes, "he isn't any better at all," she becomes irritated and feels there is absolutely no recognition of treatment relationship, dynamics involved and the length of time necessary to accomplish something constructive.

What is needed is a long-range viewpoint by all of us dealing with children's problems—recognition by the social worker of the administrative pressure the teacher has to meet; recognition by the teacher that the time element needed for improvement in a child's mental health is quite different from the critical period and the generally short convalescence from an acute illness; and recognition by all of us that no child can be cut or molded according to the pattern we as adults have in mind for our offspring. Many times the change that can be effected in a child may be small. We must keep in mind the length of time his problem existed, the individual differences in human beings that enables one child to undergo severe strain and withstand it and the other to undergo a less difficult time and be able to make only a partial readjustment.

Youth Counseling Service offers a case work treatment program to school-age children who present personality or behavior problems which may be expressed in difficulty within themselves, or in their homes, schools or communities. The main reasons for the selection of the following case were: (1) The age of the child (the earlier the referral the better the possibility of readjustment); (2) the cooperation of the school which was brought about in no small measure by the skill of the case worker in being able to combine acceptance of the school problem with this child while interpreting to the school some of the child's basic needs; (3) the verbality of this child who tells us so graphically in the interview material what a disturbing experience it is to have your self-esteem pretty badly battered before you reach the age of eight. In situations like the following, the social worker really is the pivot around which the forces of child, mother and school revolve. The same principles apply to all: An acceptance of the viewpoint of each; an effort gradually to widen this viewpoint so that it becomes objective rather than subjective, particularly in relation to the adult in the situation; attention to the main focus, that of determining the needs of the child and trying to meet them in whatever way seems best. As might be expected, this child's mother had

some problems of her own. Work in this area was done, too, but in general this paper will be confined to a discussion of the child's difficulties.

Roger B., aged seven and a half, the middle child of three siblings, was referred to Youth Counseling Service by the pastor of the parish in which he lived. His mother had gone to her pastor for advice because she was receiving continual complaints from both the school and neighbors about her son's behavior. Roger attends the public school. The boy was stealing, breaking into places in the neighborhood, playing truant, starting fires, fighting with other children. He had begun to present his symptom picture six months previous, although the mother admitted that Roger had always been the more difficult child of her offspring. He had always been different from Joseph, aged twelve, her oldest son. The youngest, a girl aged three, caused her no trouble. Roger's parents had been separated for three years, following a fairly lengthy period of marital difficulty and frequent separations.

Roger is an attractive, sturdy looking little boy with dark hair and eyes. When he first came to us he had a sombre expression in which there was a bit of sadness and worry. When the worker attempted to clarify with him the reason for agency referral Roger promptly said that the worker was to tell him whether he was a good or a bad boy.

Upon first contact with the agency, the mother, although she had come willingly for help for her child, was defensive of herself as a parent and expressed considerable feeling about the constant complaints received from the school. She said the principal made it appear that Roger was the worst boy in the school. The worker recognized how uncomfortable the school visits must have been for the mother, particularly when the principal seemed to be blaming her. The worker then went on to speak generally of the agency's work with children in their own home, saying that we had found that it took a long time for the children to bring out things about which they were most concerned, and that sometimes children worried about things that parents did not think the children understood. The mother said that she had told the school of her contact with us and the worker offered to visit the school during the coming week.

The mother had a sinus condition which frequently made her

quite ill. She was still a young woman, having married at an extremely early age. Here we have the situation of a woman with three small children having to live on a public assistance allowance, tied down to the house, disappointed in marriage, still young enough to want a little pleasure for herself, and therefore irritable. She admits that Roger is like his father, at least in her opinion. With the combination of the many reality factors that can cause her frustration plus the identification of her poorly behaved son with her husband, the basis for a difficult mother-son relationship is seen.

The technique used with Roger is not strictly play therapy but a method of using interview interspersed with play techniques as a means of establishing a medium of expression for a young child. Roger, as stated previously, is a particularly verbal youngster, able to put his thoughts into words much more readily than many youngsters of similar age. That is one of the things that has made him a joy to work with. Up to the time of our first consultation with the psychiatrist I am giving some of the interviews in detail because I feel they more satisfactorily portray the child's personality. Later in the paper interview material will be summarized.

> On his first visit when interviewed by the intake worker Roger was very responsive and willing to talk about his difficulty. On the way to the office he and his mother had met his teacher on the bus and the teacher had talked at some length to Roger's mother about how difficult he is in school. Roger said that it made him mad when he met his teacher on the bus and she talked about him so that everyone could hear it. She also makes him mad in school; when he does something she does not like she taps him on the head with the card or whatever she is carrying in her hand and said Roger, "I get so crazy mad I could kill her." He also said that he gets into a lot of trouble because he takes things, that he really doesn't mean to, but he gets jealous when he sees other kids with things he does not have. Roger did not say how he felt about his mother but he told worker he did not like his father, that he knew from what his mother had said to him that his father never gave her enough money for food and clothing when he was little. He said that his mother had told him that his father is dead but he knows this is not true. I told him that many children who have troubles came to this office, that we liked children and I hoped that we would be able to see him again.

The social worker sets out first of all to establish a reassuring relationship. She accepts Roger with all of his difficult behavior. She provides an atmosphere of limited permissiveness, of sustained interest and steady friendship. At this point I would like to call attention to the non-critical acceptance of the non-conforming child. Sometimes because of a lack of understanding of the principles of mental hygiene this is interpreted as unrestricted permissiveness. Now the child knows that we do not applaud his behavior any more than do the other adults with whom he has had conflict, but he knows that we like him anyway and are willing to see with him why he does these things and what they mean to him. The child knows that the worker is not putting a stamp of approval upon his anti-social acts, but because she does not tell him how bad he is, and instead, remains friendly and accepting, the basis for a strong attachment or relationship between worker and child is laid. Without this relationship no therapeutic results can be accomplished.

Roger was a little different in his first contact. He got more quickly to the point of testing out the worker than children sometimes do. Frequently children are bland and polite when they first come. Then within the space of a few interviews they proceed to the testing out period. We see that Roger in his first contact with the intake worker talked quite readily of his dislike of school and the way the teacher treats him. He continued this procedure with the worker to whom he was assigned, adding in his next interview, however, much more in the way of description of his own anti-social acts, things to which he had to secure the worker's reaction.

> The mother brought Roger to the office. He came into the interviewing room with the worker with eagerness. He leaned on the desk and announced that he had played hookey two afternoons that week. He didn't know why. Later he explained that he truants mostly in the afternoon. In the morning his attendance is checked on by an older cousin who brings notes to the classroom. Roger does not do anything special when he truants from school. He plays mostly with the cats in an abandoned garage in the neighborhood. Roger's mother does not like the cats but he does. He wanted to draw a cat but as he proceeded decided that a cat was too hard to make so he changed it into a dog. Then he printed a vulgar toilet expression. Worker asked him what it spelled. He began to giggle. He could not tell. It would

be bad if he said a word like that. Worker asked him if it were any worse to say it than to spell it. He kept insisting that it was. He spoke then of how bad his brother and other boys are. He described various vulgar expressions which they use. Worker asked him when he used these expressions. He explained that he and his brother and another friend recently were alone in the apartment and spent their time talking about these things. He said it was all right as no one could overhear them except a bag of pretzels.

Worker asked Roger about his friends. Roger began to tell of the fights he had with children on the block. He mentioned that he had accidently slapped children on the windpipe which was a good way to knock them out. He insisted that he did not mean to do this. Sometimes he gives his older brother, called Junior, a bloody nose. However, he has respect for Junior because he is bigger and stronger. He then began to talk about school, saying the teacher often blames him even when he is not at fault. He then announced with a great deal of enjoyment that he does everything the opposite to the way the teacher wants it done. He spends the rest period writing and the writing period resting.

The entire time he was talking Roger occupied himself by making a drawing of a circus performer. He spoke of having seen the circus once and in discussing the performer agreed that this might be he. After announcing this he thought it was hard to draw curtains over his face but he did it anyway. He carefully picked up eraser crumbs and asked whether he could have the crayons he was using and various toys outside. Worker explained that she would save the crayons for him next time and that the toys were used by the children who came to the agency. He seemed eager to come back the following week and said that he would prefer more frequent visits.

This referral was made near the end of the school year of 1945 so that contact with the school before the end of the term in June was not very extensive. We had one general discussion with the principal and the teacher and a brief conversation with the teacher just before the close of school. The first visit to the school was used mainly for the purpose of getting detailed information about Roger's school behavior, his academic progress, his relationship with other children, and to explain our desire to be of help to Roger, to enable him to get along better both in school and in his home; in other words, to be a happier and better adjusted boy. The worker also made use of this opportunity to interpret the

time element involved in any treatment plan in order to prevent the school from expecting a sudden change in Roger. Roger was repeating 2A. The chief complaint about him was that he never completes his work. He is full of excuses for himself. He is late every day sometimes as much as half an hour. He had played truant 15 days during the previous two-month period. He still cannot read. On a Pitner-Cunningham test given him when he was in the first grade he had scored an I.Q. of 109. He gets along fairly well with other children. The older sibling, a brother, almost four years Roger's senior, is very well-liked in school. This boy gets along better too in the home, so we see the sibling rivalry situation has spread to the school.

The next three office appointments were broken because of illness in the home. Roger was not ill but the mother and the other children were so that no one was able to bring the boy to the agency. The worker arranged for a home visit. The family made it possible for the worker and Roger to be alone. Before Roger came home from school the worker had some opportunity for a discussion with the mother regarding differences in the children. Mrs. B. had expressed some concern about this point. She thought that perhaps some of the difficulty with Roger was that she was too indulgent. She spoke about her older son's desire for and response to affection. Roger seemed indifferent. The worker suggested that perhaps Roger liked to be loved too, but did not want to ask for it. The mother thought this over and then did admit that he never objected to it. She thought there had been some slight improvement in Roger. He had stopped stealing. She brought out that he had stolen periodically from her over a long period of time. Mrs. B. seemed unable to get over her amazement that Roger never bought things for himself with the money he stole. He had occasionally thrown it away, given it away or simply stuffed it in clothing or other hidden spots.

> Roger came into the room and immediately sat down next to the worker and made excuses for "the filthy condition of his house." Worker spoke of her concern at not having been able to see him sooner and of her desire to help him. He showed a good remembrance of previous conversations and indicated that things were not going so badly at home. Worker spoke of her visit to the school. Roger said he never finishes anything although he told how good he was in arithmetic. He also spoke of his lateness and rang a bell

which he found in the apartment to show how he and his friends hear the school bell in the park but pretend not to. He mentioned that when he gets to school he is so often dirty from playing that the teacher asks him to wash his face with yellow soap. He admitted that he was not good in reading and then took out his reader and stumbled through a paragraph of the "Three Little Pigs." He lacks ability in word recognition. He does not seem to know how to attack new words. Roger said he did not think he would be promoted but pretended not to be concerned.

Worker had brought crayons and paper with her so Roger began to draw as he talked. He said that other children on the block are always telling stories about their fathers in the Service. One especially brags about his father's bravery. Worker remarked that all children brag about their fathers, even telling stories that are not always true. Roger denied this. He never brags about his father because he never gave the family enough money. Roger remembers that his father once gave his older brother a scout knife. That was the only present his father ever gave anyone in the family. When asked if he remembered his father he said that his father had been run over by a trolley car and was dead.

Roger suddenly announced that sometimes he has terrible dreams. Worker encouraged him to tell about them. He seemed somewhat hesitant, saying that she might not like them. Worker explained that she was his friend and wanted to help him. He could tell her anything. He said that he used to dream of being chased by a grizzly bear and that these dreams took place a long time ago. He said that now he always dreams of marrying his bigger girl cousin. Worker asked what they would do when they got married. He explained that he would not live in a house that was falling apart. He would own his own factory which would make model airplanes for children who could not afford to pay a lot. Worker suggested that perhaps she could help him to make a plane model. He was not sure that he wanted to do this but he would like to come to the office again.

Just before the school term ended, though our contact had not yet been long enough to offer much in the way of interpretation that might be useful to the school, the worker talked briefly with the boy's teacher and learned that things were somewhat better. Roger appeared to be trying a little harder and there had not been any further truancy. However, Roger was not promoted at the end of the term. His mother gave this information to the worker. She was both surprised and disappointed and expressed the opinion

that Roger was not stupid. She remarked that she had no further complaints from the school since Roger began to come to us. She herself thought that he had improved in his behavior in the home.

Although Roger had a psychological test in school the previous year which showed him to be within the average range, in view of his being kept back again which meant that he would be repeating 2A for the third time, the worker raised the question as to the possibility of our arranging for a test for Roger. Mrs. B. showed a little anxiety as to whether it was for his behavior or because of his lessons. The worker explained that a psychological test would give her a basis for discussion at the school in the fall and that perhaps the psychologist could make some suggestions about Roger's remedial needs. The mother was accepting of this. The worker also mentioned the possibility that Roger might be worrying about something and sometimes concern or worry prevents a child from learning as quickly as he might. As yet she did not know what was bothering Roger. The mother again mentioned the similarity between Roger and his father. The worker said that from some of the stories which Roger told she wondered if the child were confused as to whether his father were alive or dead. Mrs. B. said that she was the person who had confused him. She had been angry at her husband on one occasion and told the children that he was dead. After that Roger saw the man on the street and Mrs. B. denied that it was his father. Mrs. B. also claimed that she has since told Roger that his father was alive. The worker commented that the boy might still be somewhat confused and worried about this.

> The interview with Roger immediately after we had learned he had not been promoted revealed a youngster much more subdued and less talkative. Worker commented on his quietness and wondered whether things at home had been going well. He insisted that they were O. K. and hastened to tell about some neighborhood activities. Worker asked if he was worried about school and he admitted that he was. He claimed that about 15 or 20 children were kept back in his class. His mother had threatened to lock him out if he failed. She had not done this but he did not come home on promotion day until 11 P. M. Worker explained how sorry she was about this trouble. She wanted to help him and wondered if he would be willing to take some tests later on so that she could tell the teacher how best to help him to.

learn to read. He said that he would like that. The rest of the interview was spent in play activity, none of which revealed any significant material. Plans were made for Roger and worker to go to the museum in which he had previously expressed interest. We planned to go later in the week before Roger went to camp.

When worker called for Roger to take him to the museum she found him down on the street and he expressed some anxiety because he felt that she was late. His mother had gone to the clinic for treatment. On the way across town on the bus he commented on good versus poor residential districts. He told stories about jumping out of the bus window and escaping from something, but he did not know exactly what. He was interested in the museum and asked many questions. He particularly liked the implements of war in the medieval section and made very intelligent comments on them. On the way home he said he would like to push the bus stand down on his neck and cut off his head. When worker asked him why, he said it was dirty but would not enlarge upon this. He attempted to show how good he was in arithmetic by subtracting numbers of streets; he was worried for fear that he might become retarded in arithmetic. Worker reassured him that she did not think he would lose his skill. On the way home we met a friend of his. Roger laughed hilariously when this child asked if worker were his teacher. He would not be going out with his teacher.

While Roger was at camp, consultation was held with our psychiatrist. The psychiatrist was of the opinion that Roger's behavior showed conflict in three areas, his relationship to his siblings, his mother's rejection of him, and his feelings about his father. He has not shown much guilt about his feelings and has been able to externalize his aggression rather than to turn it on himself. His behavior has been a striking out against his mother. He carries over this pattern to his woman teacher. Because of the reading disability psychological testing was recommended. Help with his reading problem would be concrete evidence to Roger that we want to help him and would relieve some of the pressure.

Roger suffered oral deprivation in his early childhood. His smoking is an oral satisfaction. Hostility toward his father is apparent in the child's comments to the worker. Because he is threatened by his father's behavior he consciously lies, saying that his father is dead. He would like to have a father but is threatened by the thought of his father being bad. The fear of the grizzly

bear in his dream may be fear of the father. When Roger feels free enough to discuss this area he will bring it up. Worker should follow the child's tempo.

This child is seeking more security. He symbolically says that he will not repeat his mother's pattern. This is seen in his comments about houses and his interest in nice residential areas. His stealing from his mother is again an indication of the lack of emotional satisfaction. This youngster has a need to minimize his difficulties and uses many defense mechanisms. The mother could become threatened over Roger's relationship with the worker. This must be watched.

Roger was not seen again until school opened due to his absence at camp. The first day of the new school term he truanted in the afternoon and, in addition to this, did not come home until 8 P. M. The psychological examination was done in September, 1945. The boy showed fully average mental development. During the examination Roger gave good cooperation and was friendly throughout. Frequently he would ask if his responses were the expected ones. He gave evidence of being dependent, immature and lacking in self-confidence. He seemed to have some difficulty in hearing. The psychologist's impression was that Roger is a boy of average intelligence, whose reading disability is not on an intellectual basis, since, theoretically, he has the mental capacity to cope with the work of the regular third grade. However, his school efficiency is unfavorably interfered with by his specific reading disability. This disability is in turn partly accounted for by his evidenced basic emotional disturbance, serving as a block to prevent him from learning. A general physical examination was recommended, also the continuation of the case work interviews and the initiation of a remedial reading program, the latter the Catholic Charities Guidance Institute offered to provide.

As soon as this report had been received the worker visited the school and had a conference with both the principal and the teacher. The school was very much interested, agreed to allow the child time off from school to go for reading lessons. The principal suggested that Roger be transferred to the health improvement class. The transfer could be made on the basis of his restlessness and the possibility of a hearing defect. She explained the advantages of this type of class, stressing the fact that Roger

would receive more individual attention in this way. The worker expressed considerable satisfaction with this program. She made a special effort to interpret to the regular teacher that Roger was not being transferred because of any fault on her part but because of the particular need of this child.

Worker took the responsibility for this because she felt that the plans were made swiftly by the principal without much explanation to the teacher, that the latter might think that the social agency was complaining. Hence, the worker saw to it that the teacher was brought into the planning for this boy. On this occasion Roger's teacher told the worker that she felt the boy had shown some improvement. His conduct was better; he was not out as often nor did he come in as late as formerly.

With the beginning of the 1945 school term, Roger came to our office on a weekly basis. He continued to be quite verbal. He also used play material to express his feelings about himself and his family. He was usually accompanied to the office either by his older brother or by a boy cousin who is practically on a sibling basis.

In the early interviews, the child seemed overwhelmed by his sense of badness. He thought the proper place for him to live was inside of a rat. He pictured himself as a little mouse who ran around his apartment until he was finally stepped on. He believed he was crazy because he was nuts or vice versa. He would bang himself on his head stating on one occasion that he hated himself because he loved his mother. It was impossible to love two people at the same time. As Roger was able to work further on himself as a person, he began to separate his good self from his bad self and projected the badness on to other people and other things. He said he had two sets of brains, his own and the mouse's. He used his own when he was good and the mouse's when he was bad. He drew pictures of things which bad children do, remarking that he had given those things up. He asked the worker to tell him whether he ever did anything that was good and requested specific examples. In several interviews he went through play in which he put his devil inside and outside himself. He locked the devil outside the office, beat him up and finally killed him.

As Roger became increasingly aggressive he was able to picture himself in relation to his brother and cousin who accompanied him

to the office. Later, on occasion he insisted that they come into the interviewing room. Roger pictured himself in his drawings as a tall, strong, muscular man, who stuffed fishing rods into his older brother, whom he pictured as a small, fat figure with a tiny head. He thought of himself as a giraffe who could go around strangling bad animals with his neck. He was able to fight with his cousin in the office and also used this child to prove his position here. He reached the point of occasionally being able to give the cousin a small share of what he had. In an analysis of this material, we see this child going through maturation and growth processes, in treatment changing from a wholly negative person to a person having some of the positive characteristics of a human being.

At first Roger was very careful to be polite to the worker and tried not to upset the office in any way. As he became more free he was able to throw things around, whistle, bang and make other noises. He was anxious, too, at first that the worker always be the winner in games but he no longer continued this. He showed some curiosity as to whether the worker had any children and expressed his conviction that she would not like to have any boys, aged eight, because they are naughty. He said on one occasion that it was so hard to be sure that a person really likes you.

In January, 1946, the school was visited. This time only the boy's teacher was seen. Roger had not been taken regularly for his reading lessons because his mother had been ill. The teacher expressed some doubt as to whether the illness of the mother had a reality basis. The worker explained that as far as she knew the mother had a very real problem in relation to her sinus condition. Sometimes she has to be hospitalized. The teacher stated that Roger had made a good adjustment in her class. He is not a behavior problem and she does not picture him as a bad boy. She said that there had been only slight improvement in his reading. The worker explained that several appointments had not been kept recently because of the mother's illness. Again in February, at the end of the term, the teacher was seen briefly. Roger had been promoted on trial. The teacher explained that he had tried very hard and she was very pleased at what he had accomplished.

The worker discussed these visits with Roger, telling him that his teacher had related how good he was. The worker herself knew that he was a nice boy and she was glad to have other people

think so, too. Roger was quite pleased. His present teacher is his favorite. She likes children; she talks and fools with them.

In June of this year Roger was promoted to 3A. He will remain for another term in the health improvement class for here he seems to have made the best adjustment. The school is quite pleased with the over-all improvement in this boy. Not that he has become an "A plus" pupil but he now seems interested in his work and he tries hard. He no longer needs to get attention through aggressiveness which was previously the most annoying factor in his classroom behavior. The truancy has not been completely overcome; now and then Roger takes an afternoon to play in the park. The improvement in reading has only been slight. Some of this may be due to the inability of the mother to take Roger for appointments regularly throughout the winter. The remedial reading program will be continued in the fall.

Without the contact and interpretation to the school by our social worker it is unlikely that Roger's present adjustment would have been achieved or, if achieved, would have been considered satisfactory, for the youngster still has some difficulties. But adequate and repeated explanation of the child's problems, his need for time for growth, the pointing up of the over-all improvement and our appreciation of the school's cooperation, all these have combined to effect a good working relationship between the school and the social agency. Roger still has some needs, and he may very likely have temporary relapses, but from a sombre little boy of a year ago, whose self-esteem was so low that he thought of himself as a mouse to be stepped on, he has matured into a near normal eight-and-a-half-year-old who is able to relate positively to the people in his environment.

Julia

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THE primary purpose of the presentation of this case is to exemplify: (1) the possibility of discovering through sensitivity on the part of the teacher the symptoms of incipient behavior problems; (2) the utilization of teaching techniques by the social worker in dealing with the young child; (3) the resultant prevention of personality maladjustment.

Julia, age seven, in Grade I, was referred by her teacher to the school social worker in December, 1944.

The problem as seen by the teacher was that the child had withdrawn from the companionship of her classmates; she spoke only when reciting; she never volunteered in class; she excelled in reading and arithmetic.

On Julia's first visit she came into the room clinging to her teacher's hand, with head bowed low. She was a large well-developed child for her age with a wealth of curly black hair which accentuated her pallor; her eyes were large and black, her nose aquiline. With head down and casting sidelong glances, she approached the worker and answered her greeting in a low whisper. After Sister left the room, Julia took the seat offered her and in reply to what subject she liked best of her studies, she unhesitatingly replied, "read." The conversation turned to people she liked best after her parents. Her choice was, "Billy, because he helps me with my numbers." Her baby brother, who had died a few weeks previously, when only two days old, had been named Fred but she had wanted him to be called Billy. Since reading was her first choice of subjects, we invited her to read on her next visit. This she readily accepted. Because of the child's extreme timidity, the worker accompanied Julia to her classroom. At the door her teacher greeted her but Julia refused to speak. Not once during her visit did she raise her eyes.

On her second visit, Julia entered the room with her head down, her reader under her arm, and stumbled over nothing before she reached the worker's desk. On her arrival at worker's side, she immediately opened her book and began to read the class assignment for the day. She read well in a low, audible voice. In discussing the contents of the reading material it was not difficult to make a transition from the home spoken of in the reader to Julia's own home.

Among other things, she informed the worker that she didn't like dolls or candy; that she drank no milk, only tea for breakfast. Some days she did not take any breakfast because she did not wish to be late for school. When asked if she did not like milk, "No" was the reply. This gave the worker an opportunity to tell Julia about the need of a strong body to be able to do good work in school, that milk was necessary to keep her strong and make her bones grow. Julia then decided to take a glass of milk before leaving for school each morning.

Subsequently a visit was made to the home. The family of three occupied a three-room apartment which gave evidence of excellent housekeeping. The mother, a young woman in her early thirties, bore a striking resemblance to Julia. It was explained to the mother that the visit was made to talk with her concerning Julia's strange behavior in school. Mrs. L. replied that Julia had told her about seeing the worker; she said she would appreciate any help that would be given to aid her to understand her little girl who was becoming a puzzle to her. The child refused to associate with children who came into the home to visit, nor would she enter into any of the games played on the grounds near her home. Her one delight was to sit indoors and work her numbers. Worker inquired as to who Billy was and the mother smilingly explained that he was a boy who helped Julia with her numbers when she visited her maternal grandmother who lives on a farm. Billy was 17 years old. The mother stated that Julia frequently had stubborn spells, especially when asked to do something about the house. Periods of long silence were common. That morning the mother was surprised to see Julia drink a glass of milk before leaving for school. Often the child went to school without breakfast because she feared to be late. Although the school was less than a five-minute walk from the home, Julia still insisted upon leaving at least a half hour before school began. This was later verified by the teacher who said the child was usually the first to arrive at the school. Worker discussed with the mother the advisability of a psychological examination, saying that it would help to know what to expect of Julia in the way of achievement in her school work, and that sometimes such a test revealed some type of interest that could be developed in a child. It was agreed that a psychometric test should be made. Arrangements had been made by the mother for a tonsillectomy to be performed in two weeks. In the meantime Mrs. L. would call to give the needed information for the social history.

While Julia was recovering from the tonsillectomy the

mother called on the worker. The developmental history of the child as given by Mrs. L. gave no indication of any abnormality. The mother tried to explain Julia's timidity in terms of her own experience. Her father died when Mrs. L. was an infant and her mother was obliged to take work as a domestic in a home where it was insisted that the child be quiet. As a result she had grown up a silent child. In addition, Julia's father, a German Jew, had never been able to acquire a fluent English, much to the embarrassment of the little girl. The paternal grandmother visited in their home occasionally but Julia resented her broken English and entertained a decided dislike for the old lady. Mrs. L. felt that Julia had assumed much of the "bossie" attitude of her father; she insisted on being first and telling others what to do.

An interview with Julia's teacher followed those with the child and mother. The worker gave what information she felt would be helpful to the teacher in understanding the child. Sister was surprised to learn of the child's refusal to speak or play with children who visited in her home. The need of building up in the child a friendlier attitude toward her companions was stressed and the danger of extension of this attitude toward other children and people was pointed out. Sister realized that a closer observance of the child on the playground would be one mode of procedure. She would urge the child to participate in the games.

Julia was seen weekly during the remainder of the school year. Sister said that on her return to school after Christmas vacation Julia's greeting was that she was happy to be back in school again. This was the first indication of friendliness toward her teacher that the child had manifested.

While speaking with worker during the first visit after Christmas, Julia listed the gifts she had received. During the interview she kept twirling a ring about her finger. After a while we remarked that probably the ring was a Christmas gift too. "It was supposed to be a surprise for my birthday, but Mother gave it to me for Christmas," Julia replied. In admiring the ring attention was attracted to the initials "J. M. L." "Julia is my mother's name and Margaret is my father's mother name and if I didn't take that name my father would not like me," Julia said. At this point she voiced her dislike for the paternal grandmother because she was such an expense to them when she visited in their home, as she refused to eat what her mother prepared and they had to give her the money to buy her own food which she prepared herself.

We had now been seeing Julia for a month and, either before or after each interview, a conference was held with her teacher. Up to this time Sister had found no change in Julia's attitude toward the other children in the class. Every moment she could find she devoted to working numbers, even to the point where she would slip away from recess to return to her seat to do numbers. Worker discussed with Sister the need of changing Julia's haughty attitude toward her companions. The child, Sister said, would openly show her disdain when the other children did not succeed in getting their numbers finished as rapidly as she. It was suggested to Sister that perhaps if Julia were appointed monitor of her row it would bring her into close contact with the other children and would serve to break down her disdainful attitude. Several days later Sister told the worker that Julia had been given the duty of monitor of her row and that she was responding agreeably; she seemed to enjoy the task. When next we spoke with Sister there was complaint that Julia showed no interest in art and was lagging behind in her color work. The child had refused to work in the color book used by the class. We asked Sister not to force Julia to do the work in the color book but to tell her to take her color book as well as her reader with her when she next came to see the worker.

The following week Julia brought both her reader and color book. After reading the selection she chose for the day, we talked over the subject of the lesson, "Christ in the Temple," and the little prayer, "Jesus make me like You," which the child explained meant that she wanted to act as Jesus would. But here she retaliated that Jesus did not always do as His parents wanted Him to do and proceeded to confirm her statement by saying that He remained in the temple when Mary and Joseph expected Him to go home with them. We told her that Jesus came upon earth to do the will of His Father and for that reason He remained in the temple teaching. We inquired about the other book she carried. She then showed her color book which, on leafing through, we found was only partially finished. Without any apology Julia stated that she did not care for color work. At this point reference was again made to Jesus in the temple; even though it was hard for Him to disappoint His parents He did what His Father wished Him to do and the same was true of her doing the work she was expected to do in school. She was asked to bring the color book when she returned the next time.

The following week Sister gave the information that Julia had actually volunteered to answer in class and that she was trying to finish the assigned work in her color book.

> In our next interview the reading matter in which the child was interested was used, together with Father Lord's booklet on the Christ Child as a supplementary text. The picture of the Child with the Chalice was the center of discussion since it was nearing the time for First Holy Communion. Conversation about the picture led to remarks about the preparation for her First Holy Communion and what Holy Communion really meant. Julia spoke of the anticipated happiness of that day. This gave worker an opportunity to remark that not only she but her parents would also be happy on that great day and they would probably attend Mass with her. "Not my Daddy," she said, "for he is a Jew and doesn't like Catholics. He tries to coax me to stay away from Mass on Sunday and promises to read the 'Funnies' with me if I will, but I won't stay away from Mass." She knew that her mother would be there. We told her that on First Holy Communion Day Jesus would be waiting to grant her some very special favor and suggested that she ask Him to bless her mother and daddy and give her daddy the grace to believe. First Communion Day found both father and mother at Mass.

Julia's resentment toward her father because he was a Jew was discussed with the teacher. Worker suggested that probably there would be an opportunity some time to tell the class that Mary and Jesus were Jews and thus lessen Julia's feeling toward her father. We asked Sister to remind Julia to bring her color book when she came to see the worker the next time; we told how we had used the story of Jesus in the temple as an illustration of what it means sometimes to be obedient.

> Julia's next visit found her presenting her color book finished. This called for praise of the child because of her effort to finish the book even when it was hard to do so. She also had her number book with her and explained that she could complete the book by working 10 pages each evening after school; then the 30 pages would be finished while the others of the class were not half finished.

In speaking with Sister it was decided that since Julia was so far in advance of the class and was unduly proud of the fact it would be well to permit her to help the slower children with their number work. This would serve to foster a spirit of helpfulness.

Later Sister told how Julia enjoyed the time spent in helping her classmates; she said she had begun to mingle with the children on the playground and participate in the games.

Although Julia first came to see worker in December it was not until March that we felt we had established sufficient rapport to talk about tests. After the tonsilectomy had been performed the child showed a healthful glow in about two weeks' time. She continued to join in the games and to walk to and from school with her classmates. The father enlisted in the Marines and was shipped to Hawaii. Psychometric tests (Stanford Binet Revised) gave an I.Q. of 138. This placed Julia superior in abstract verbal intelligence. Interpretation of the findings of the test, however, did not convince the teacher that it would be advantageous to permit Julia to recite with the second grade which was in the same room. Julia's achievement in reading and arithmetic was on a third grade level.

A follow-up this school year showed Julia to be well adjusted. Often we met her on her way to school. She was always pleasant and usually with a group. The teacher this year had the highest commendation of her work and conduct.

Discussion

The approach to Julia's problem was made through the cooperation of teacher, child and social worker. A decided asset was the fact that the teacher sought help because of her interest in the individual child. Treatment was effected on a triangular basis. An interview with Julia was either preceded or followed by a conference with her teacher, thus making it possible to progress from week to week with both the child and teacher. The school social worker was looked upon by the teacher as an auxiliary, by the child as a part of the school. Here we have a worker sent by a social agency into the school, being accepted by the school.

Classroom techniques utilized by the worker in dealing with the child afforded both teacher and worker a common mode of approach; at the same time the worker centered treatment about the interests of the child. Day-by-day interpretation to the teacher resulted in her modification of classroom procedure to bring about the child's social adjustment; for instance, appointment as monitor, and permitting the child to help the slow workers of the number work class.

How was it possible to interest the teacher? Various approaches were used: (1) talks to groups of teachers on the invitation of the president of the Community School Board and of the Community Supervisors, (2) the principal of the school had attended the summer course in School Social Service offered at the Archdiocesan Teachers College and in turn interested her teachers in becoming conscious of symptomatic behavior in their classes; (3) the teacher-to-teacher relation because of the social worker's background gave her entrée to the school.

The teacher, however, alert and cooperative as she was, did not accept "in toto" the suggestions of the social worker. The accelerated program was not accepted although the child was more mature socially than the children of her grade and surpassed all in her achievement.

Are we to stop here? No. The follow-up program as planned will be: (1) to give the child an achievement test in the coming school year, as soon as it can be arranged after school opens; (2) to interpret to the new teacher the child's mental ability; (3) to see the child occasionally so that we may direct, if need be, her educational program. Julia's ambition is to go to college. Why not follow through as long as possible to guide and direct a potential leader?

Dorothy

Mrs. Marjorie H. Davidson, *Psychiatric Social Worker, St. Charles Child Guidance Clinic, Brooklyn, N. Y.*

THIS is a report of a case treated in the St. Charles Child Guidance Clinic, Brooklyn, presented to show the way that the school and clinic worked together in one aim—the adjustment of the student. In this case the counselor of the high school, interested and informed, had worked with the girl for some months before he felt the need for outside help. After referral he was in the position of liaison person between school and clinic. It was his job to interpret the school to the clinic, and the clinic to the school; to awaken the school personnel to the individual needs of this girl and to find the facilities and adjustments within the school program to fulfill these needs; to be the understanding and sympathetic person, to whom the student could turn for acceptance and help in meeting the immediate stress.

Contact with the counselor was maintained by telephone and letter.

When Dorothy, aged 15 years 7 months, in the fifth term of high school, was referred to the clinic by the school guidance counselor the reason for referral was given via telephone as "a dental phobia and reticence." A complete report of the school's contact with Dorothy was later supplied by counselor. It read in part:

> Dorothy is inclined to be shy. She has very little social contact and very few friends. She does poorly in English and does not like to join in class discussions. She says she has always been quiet and was formerly much more quiet than she is at the present time. She shows symptoms of anxiety about her home work and does about four hours of home work per day. This is more than twice as much as is expected of the average student.
>
> School's health record indicates that the girl was at one time in the corrective class in health education because a cardiac condition was suspected, but the doctor has advised this is not so. Dorothy was also underweight at one time but this condition has been corrected.
>
> The child is terrified by the dental chair. She begins to perspire and feel faint after getting into the dental chair. On one occasion she was given permission to leave school to keep a dental appointment. She had a tooth pulled but could not return to school. Dorothy dates her dental phobia to the drilling of her teeth which took place six years ago. In an interview with her mother, Mrs. M. said she felt that the girl's phobia dated back to when she was seven years old, and had seven teeth pulled because some of them were infected. Many efforts have been made "to talk her out" of her fear. When her brother, Albert, on furlough from the Army, took her to the dentist, she sat down in the chair, then got up because she felt she could not stay any longer. The following day she returned to the dentist and had a tooth pulled; it was accompanied by great pain. The mother too has a fear of dentists and doctors. She has had it all of her life. She said she would rather die than go to the dentist or doctor. As a result, she has lost all of her teeth. The mother has frequently pointed this out to Dorothy, without effect.
>
> Dorothy is one of eight children; several are married and two are in the Army. Only a sister and Dorothy are at home. The sister at home, Mary, is twenty-five. The father, Frank, is in the auto garage business.

In interviews with Dorothy she has spoken so quietly that it has been difficult to hear her. It is necessary repeatedly to ask her what she has said. Her only response is, "I don't think I am so shy."

The referral was accepted and the counselor was asked to have the mother contact the clinic to arrange for an appointment for an interview with her prior to seeing Dorothy. It was two months before Mrs. M. finally reached the clinic. There were a number of postponements asked by her; the school was aware of these but urged the mother on. She is a short, unattractive, unpleasant person who at no time during the interview showed any desire for psychiatric help for Dorothy. She gave no information that was of any value; she described her daughter as normal and bright and although shy, not to the extent that the family thought it of any significance. The mother accepted Dorothy's fear of the dentist as a normal thing. The clinic program was discussed with mother but she thought the whole idea was ridiculous. At the end of the interview no appointment was scheduled for Dorothy.

The following letter was sent to the counselor:

May 16, 1945.

My dear Mr. —

Mrs. M. was in for her initial interview yesterday regarding Dorothy. She wants nothing to do with the clinic, and came only because she felt it was a threat from the school and that Dorothy would be expelled if she did not come. She thought it was all ridiculous.

From the material you sent us it would seem as if Dorothy did need help. However, the mother always returned to the emphasis on the fear of the dentist, which means nothing to her as the whole family, including herself, fear the dentist and she figures that one hundred percent of the population fears the dentist, too. It would seem that whatever is planned for Dorothy, the mother would be no help in the treatment program. If she should come into the school to see you, perhaps you could point out to her Dorothy's other personality difficulties, although I doubt if she will ever accept them.

Since Dorothy is an adolescent girl we believe that something might be accomplished by working with her alone, provided that the maladjustment is not basically caused by poor relationship with her mother. If Dorothy wishes to come to the clinic and her mother will just sign a statement

giving her permission, we shall be very glad to give an appointment to you for the girl.

Very truly yours,

———— ————.

Counselor telephoned to say he had Mrs. M's consent. It was decided that instead of his making the appointment for Dorothy, he should see her again and suggest that she telephone to make her own appointment. This she did and her first treatment interview occurred in the last week of school.

Dorothy presented a tense appearance; she was dressed neatly but with little regard to hair styling. Her nails were bitten. She seemed dull, very reticent and was uncomfortable during the time of the interview. When worker spoke about reason for her coming, Dorothy's response was, "The school said you could help me." As we talked on to bring out and work through her feelings about anything she cared to discuss, Dorothy spoke hesitantly of her feelings about the dentist; she said she could not sit in the chair because she became "so upset inside." She experienced similar feelings but to a lesser degree in a doctor's office, also in History and English classes. She is upset if she is called on to answer in class. None of this material could Dorothy freely bring out.

In her third interview she talked of the possibility of having a "sweet-sixteen" party. After much blocking she broke down and cried for 25 minutes, bringing out her distress about her father's drinking, "never knowing just how he was coming home." In her next interview she developed to a slight extent her ambivalence to her father who "is so nice at times when he doesn't drink too much."

As the clinic was closed at the end of July, Dorothy was advised to telephone worker early in September to arrange for further appointments. This she did the third week of the month. After her first interview in September the following report was sent to school counselor:

September 26, 1945.

My dear Mr. —

Dorothy has returned to the clinic merely I think because the school told her to. She will come because her submissiveness will not let her do anything else. While here she makes no use of her time and it seems doubtful that her reticence will ever work through.

She came in for three interviews early last summer. She planned at that time to find employment after her sixteenth birthday. The bank with which she had former contact did not engage her, so she did the next easiest thing—returned to school. She is very lacking in initiative.

A psychological examination was given on 7/13/45. Chronological age 16 years; mental age 17 years 1 month; intelligence quotient 114 (Form L). She was quiet and shy during the psychological interview but cooperated satisfactorily.

Her fear of the dentist is but a small part of the picture. Right now she does not have the courage to face it or any other distressing life experience. If this is pressed by the school the outcome will be that Dorothy will leave school.

I shall continue working with Dorothy and after a month or so perhaps we can get together.

Very truly yours,

———— ————.

The counselor replied:

September 28, 1945.

My dear Mrs. —

Thank you very much for your letter of September 26th. As you say, Dorothy has a good deal of reticence about talking over her problems. For example, she hesitated about calling you up but I continued to suggest that she do so. She then promised, but when she came to see me the next day she told me she had forgotten. However, I do hope she will become more talkative and less reticent as her visits with you continue. She is more communicative with me now than she was when she was first referred to me.

For the time being the school is excusing Dorothy from going to the dentist. No pressure will be exerted in this direction, unless we hear from you advising us to do so.

At the end of last term and when I met her the first time this term, Dorothy talked of leaving school. She gave as her reason that she found Modern History a difficult subject; the prospect of three more terms of History seemed unendurable. However, this term she is doing better. I have arranged to have her put into a slow class, that is a class made up of pupils who have difficulty with the subject for one reason or another.

Dorothy is taking a course in Clothing Conservation. Her teacher thinks her work is beautiful and plans to suggest her trying for a scholarship for a two-year course in various phases of clothing construction and design.

I shall be glad to meet with you during any school day at your convenience.

Very truly yours,

_____ _____.

In therapy, Dorothy moved very slowly revealing by inches many neurotic fears, and deeper disturbances than the school realized. She was much ashamed of these reactions for the first few months of therapy, blocked in every situation because of her fear of revealing herself. Although a school conference including the counselor, dean and physical training teacher would have helped the school people in their understanding and acceptance of Dorothy, it was omitted because of the effect it would have had on the worker's relationship with the girl. It seemed of paramount importance that the school and the clinic be kept as far apart as possible in Dorothy's mind.

In October the counselor offered to have Dorothy excused from all recitations in class. This would entail his going to every teacher explaining the reason for his request. This Dorothy resisted as she "wished to be like others." Worker advised counselor not to take this step until Dorothy was ready for it. The following month counselor suggested that Dorothy drop History, which she considered a terrific strain. Although she rarely completed a home assignment in History, the worry of History was always with her and it interfered with her applying herself to the rest of her homework. The clinic felt that Dorothy was not ready to drop the subject and it was not until the end of March that the girl, with a better understanding of herself and more acceptance of her own feelings, could have the counselor make this arrangement for her. During these contacts not much detailed interpretation was given to the counselor. He was advised Dorothy was "a very sick girl, fearful and depressed. Her difficulties were greatly tied up with her early family experience."

In February Dorothy, working closer to the root of her conflict, was more upset and depressed than she had been. After an interview with her the counselor became alarmed and telephoned clinic. He could not reach worker so left a message saying "he had never seen the girl so upset and she had suicidal tendencies." Dorothy came in an hour or so after this telephone call for her

interview. She was upset and confused and had great difficulty in telling about her interview with the counselor. She talked all around the situation, and sat in silence for some time. She then brought out that when she was talking about feeling hopeless and life not being worth while, counselor had jumped to the conclusion that she had some suicidal tendency and told her so. This hit hard, Dorothy not being one-tenth of the way ready for this statement. Dorothy's reaction was that this was not so, that counselor had no right to say such a thing, and one should not think such things. Worker reviewed with the girl some of her statements and suggested that these, plus the fact that such feelings are quite common in adolescents who are disturbed, were the basis for the counselor's thinking of a suicidal tendency. Reassurance was given and the situation explored enough to bring out that now that someone had verbalized it, Dorothy was less ready to go into these feelings. The counselor had also implied that he was going to contact her parents, which was exceedingly threatening to the girl. Worker assured Dorothy this would not happen; she promised to telephone the counselor in the morning.

When this was done, counselor was still upset about Dorothy. When worker mentioned that suicidal thoughts were quite common in adolescence, he immediately calmed down, saying that it was the first time he had met it. Worker talked of the fear of death as being part of Dorothy's evolvement, and of the inadvisability of verbalizing for her until she is at least nine-tenths of the way ready to verbalize for herself. Worker also discussed in general the danger of giving suggestions to a disturbed person. In Dorothy's case, this might have had a disastrous result. It could have been avoided if worker had given a more detailed interpretation to the counselor, either verbally or written, at an earlier date. Then when he received from the girl his first inkling of what was going on he would have accepted it and not have verbalized it with alarm.

In March counselor interpreted to the teachers that Dorothy was not "ducking her responsibilities" but was in fact overconscientious, and so he enlisted their sympathy and understanding and the school became a tolerable environment for her. However, in April he called on the clinic for help with the dean who was

again disturbed by Dorothy's refusal to go to the dentist. At his request the following letter was sent to the dean:

April 17, 1946.

My dear Miss —

Dorothy M. has been coming weekly to the clinic since September. She is a deeply disturbed girl filled with many neurotic fears, the fear of the dentist being just one small part of her fear of any physical violence. She is treating her need for dentistry as she treats most every incident in her life. She wants to go and she can't go. As a result, she stays in a mental state of conflict and confusion. Would it be possible that no one in the school press this point of going to the dentist? This would be very helpful in our work with Dorothy.

Very truly yours,

_____ _____.

In May counselor asked the clinic to write to the Health Education Department to have the teacher there stop pressing a physical examination for Dorothy. The following letter was sent to the physical training teacher:

My dear Miss — May 16, 1946.

Dorothy M., one of your pupils, has been coming regularly for treatment since the fall, her need for help being recognized in your school. Dorothy is a very disturbed adolescent filled with many neurotic fears which make the slightest unpleasantness almost impossible for her to face. She has an intense fear of even the hint of physical harm or violence. This is so tied up with her early experience that any visit to a doctor's or a dentist's office is just charged with such possibilities for her. She finds it difficult to verbalize such fears, is ashamed of having them and of being different from others.

We have asked the school's indulgence and understanding in regard to dentistry. May we ask that you extend it to her medical examination, too. With a little time Dorothy will probably accept her medical examination. She does want to measure up and meet her requirements but is especially weak and disturbed, and continued pressure does not help her to face the issue but increases her instability.

We shall appreciate this very much.

Very truly yours,

_____ _____.

When the counselor called worker to request the letter to the physical training teacher he was quite surprised to learn that the requested letter had been sent to the dean. Another proof that

this letter had in no way changed the dean's attitude was in Dorothy's statement of June 17: "Yesterday the dean called me in just to tell me I would not graduate unless I went to the dentist."

In June contact with the counselor was in the area of ways for Dorothy to make up her History. He mentioned four possibilities, intending to leave it to Dorothy to decide and this decision she did make.

Throughout this case, the counselor did show an awareness of Dorothy's need for help. He understood her conscientiousness, her wish to succeed, and knew these traits would drive her to measure up to the school program when it was made simpler for her. He used the clinic to support him in his work with other personnel in the school.

Dorothy will continue in therapy next year. A conference then will be arranged with the clinic staff and school personnel closely connected with Dorothy, including the counselor, home teacher, dean and physical training teacher. This can be done at that time without affecting worker's relationship with Dorothy.

THE CATHOLIC SCHOOL AND JUVENILE DELINQUENCY

Charles W. Leonard, *Director of Social Service, Catholic Youth Organization, Archdiocese of Chicago*

BEFORE discussing the actual practices of our agency in the Archdiocese of Chicago, I would like to refer to the subject of this meeting. I am not going to discuss the Catholic school and juvenile delinquency, but rather, the Catholic school and the prevention of delinquency. In our experience we have found that the Catholic schools are quite aware of juvenile delinquency and most anxious to do something about it. By doing something, we usually mean two things: An understanding of the causes of delinquency and a desire to help the delinquent; or more frequently, very little understanding, and a desire to transfer the delinquent to a public school. However, we have also found that Catholic schools in general are not aware of community resources that could be used in the prevention of juvenile delinquency. In fact, this is so true that we have banned the term juvenile delinquent and speak only of the difficult child or the child with a problem. It may be appropriate at this time to suggest that the National Conference of

Catholic Charities create a committee on prevention of juvenile delinquency to stimulate thinking along these lines and gradually to get the educators to see the value of such a program in their community and their schools.

In actual practice the Social Service Department of the Catholic Youth Organization of Chicago is urging the Catholic schools to use the services of our agency or other community resources when they discover a child with a problem. To coin an expression, we have urged the Sisters to realize that "by their symptoms you shall know them." We have done this through the medium of lectures, a printed monograph, and visits to the schools previously contacted by mail. These follow-up visits are frequently repeated at regular intervals.

As a result of this general program sponsored by the CYO we have had the opportunity to speak to nuns attending some of the leadership courses conducted by the Recreation Department. This type of interpretation was appreciated by the nuns, but the results were not too successful so far as our problem is concerned. There was no pay-off in case referrals and hence there was little or no preventive work accomplished.

We then decided to experiment with a program which involved contacting each nun personally through the mail and later contacting each principal through a follow-up visit to the school. In order to do this we prepared a monograph entitled *The Difficult Child* and selected a small group of parishes to be contacted. This group consisted of 18 parishes representing a cross-section of the Archdiocese. In these parishes there were 243 teaching Sisters and approximately 10,000 students. Each of these Sisters received a copy of our monograph describing the services we had to offer, the need for such services, and a fairly detailed discussion of symptoms. The monograph also surveyed the program briefly from the standpoint of personnel in relation to services offered, i.e., we emphasized that this was a program for Catholic schools and only Catholic professional people made up the staff. The function of a staff psychiatrist was mentioned, as were the functions of staff psychologist, medical practitioner, speech correction teacher, remedial reading teachers, social workers with specialized training, consultants and specialists; finally, the availability of other sources as they might be needed was brought out. We emphasized that

such an aggregation of personnel assured a program which would treat the whole child and seek out the individual factors which caused the child's problem.

An interesting part of this experiment is the fact that after six weeks we had received only six referrals from these 243 teachers. A visit was then made to each school and a worker discussed the monograph and the program with each of the principals. This, of course, opened a new vista for us inasmuch as we learned the attitudes of the Sisters toward social workers and psychiatrists. However, with persistent interpretation the six referrals jumped to 61 within a few months. In fact, the word has spread to many parishes that have not been contacted and numerous referrals have been received from them. As other groups of parishes were added to our mailing list the same statistical picture developed. From 43 parishes with 548 teachers and about 22,000 students, we received only 29 referrals prior to follow-up contacts. Again from 47 parishes with 588 teachers and approximately 24,000 students, we received only 26 referrals prior to the follow-up contacts. In almost all of the schools visited we discovered that the Sisters were keenly interested in hearing about the services and later in the conversation usually sought more information regarding the relationship of a psychologist, psychiatrist, and psychiatric social worker to their school program. Frequently, the Sisters would conclude by wanting to make several referrals immediately. By giving a short questionnaire to the parents to be filled in and signed, the Sisters are able to interpret the reason for the referral and the parents then take the initiative to contact the agency for an appointment. After the intake interview and the usual agency procedures, the workers keep in touch with the teacher and the principal so that they can follow our treatment plan and progress.

Once having gained an entry to the school or parish house, the staff worker must remember that he or she is more than just a social worker. The first few contacts require consciousness of the fact that a public relations job is to be done. With this in mind, the professional worker should be able to interpret the services of the program and sell the idea of prevention in relation to Catholic education and the salvation of souls. As you just heard, the opportunities to do this in the schools can be created by walking in as any other salesman, or they can be the result of the many calls you receive from day to day. A typical example of what can

be done to develop this relationship with the schools is an experience we had several months ago.

A friend called a friend and finally someone called the Bishop's office to see what could be done about a boy who had been "unjustifiably" expelled from school. We requested that the boy and his father come into the office and arrange an appointment.

This was their story:

> Johnny before leaving home this particular day mentioned to his father that there were only a few hours of school. Johnny then suggested that he bring his father's lunch to him so that it would be fresher and more enjoyable. The father agreed and Johnny went off to school. Toward noon, as he left the school building, Johnny decided to borrow a bicycle belonging to one of the students. He borrowed the bike without the owner's permission and proceeded on his way. En route home from the factory one of the bike pedals broke and Johnny had to take it to a bicycle shop to have it fixed. In the meantime, he had been seen on the bike which had been reported stolen. These facts, of course, placed Johnny in the hands of the police within a very short time. The police checked the story and found it to be true so no further action was taken. However, the next day Johnny was expelled from school as a thief and given a transfer to the public school. He was in the eighth grade at the time and it was the middle of April. The result was that when we saw Johnny he had been out of school for three weeks, not wanting to go to the public school.

After ascertaining that this story was true, we called the principal on the telephone to discuss the situation with her. She informed us that Johnny was a dull boy and that she had been looking for an opportunity to "get rid of him." Our discussion continued and we learned that Johnny had never stolen before and, with the exception of his dullness and lack of ambition, he had never been a problem. We explained that he was still out of school after three weeks and it seemed a little unfair to ask the public school to take him in at this late date. The Sister refused to accept this, and also refused to accept the fact that Johnny had been given a rather rough deal. The telephone was the wrong approach in this case, so we suggested an appointment for a few days later. This was denied, and we were emphatically told that nothing we might do could help Johnny get back into school.

Several days later we kept our rejected appointment, expecting

to receive the worst. It happened that the principal was also the eighth-grade teacher and it was necessary to talk to her outside her classroom door. She was a bit resentful of the fact that we were taking up her time. After all, "two nuns were sick, there was a mission going on, the class play was being rehearsed, and graduation was only a few weeks away." The Sister emphatically explained that Johnny was out and the issue was closed. She also explained that she had been teaching boys for 28 years and had a rather good idea of how boys should be handled.

At this point we referred to the monographs which had been mailed to the Sisters of this school three months previously. Of course, they had not been received, said the principal. We then explained that they had been sent first-class mail with a clear return address so as to prevent such happenings. This being a bit embarrassing for the Sister, we proceeded to discuss the content of the monograph and the program of the CYO. We emphasized the need for prevention and the fact that the Sisters are on the firing line where they can see the symptoms before anyone else knows they exist.

This led to a discussion of the importance of discussing symptoms and doing something about them. The medical profession was used as analogy and Sister admitted that they had a doctor call at the school every day and all the Sisters watched the children for rashes, colds, sore throats, swellings, sores, etc. Yes, this proved that they believed in prevention.

The next step was to mention briefly a few cases from other schools where the Sisters were availing themselves of this program and where they were constantly on the alert to detect symptoms of a child with a problem. We explained how other Sisters had frequently mentioned that, in many cases, more than education is needed to assist a boy or girl in the salvation of their souls. Sister agreed at this point that we all had one common objective—the salvation of souls. She also agreed that the Baltimore Catechism isn't always enough to turn the trick, nor is a lecture from the principal, assistant pastor, or pastor going to change a child with a real problem.

We thought we were making progress, but Sister was still holding out. She would like to take Johnny back because he probably wasn't a real thief, but she "couldn't lose face in front of the other boys in the eighth grade. They would walk all over her."

We then suggested that she talk to the other boys if she thought this was a problem and explain to them that Johnny was sincerely sorry for his poor manners (he should have asked permission to use the bike) and he was begging for a chance to finish his work in a Catholic school. We mentioned that this would probably prevent any trouble, and if done properly, it could be the highlight of the year as an example of Christian charity. Furthermore, the boys probably resented such stringent action in the first place. Sister accepted this plan by asking, "When can you have Johnny back at school?" We didn't have the heart to tell her that he was sitting outside in the car, so we agreed to have him in class for the afternoon session.

I have presented this story because this sort of thing happens quite often in one way or another, that is, we frequently find ourselves facing principals and teachers who do not use community resources, and who do not realize the correlation that should exist between Catholic education, Catholic agencies, and the salvation of souls. As we were leaving the school just mentioned, the principal shook hands and thanked us for coming and explaining our services to her. She wondered if she could get another set of monographs for her Sisters and requested that we return to their school next fall and talk to the Sisters in a group so they would understand the service and be in a position to make referrals of children showing symptoms of a problem.

Johnny graduated, and the Sister is very pleased to hear that we have continued working with him on a counseling basis because his only problem is one of indecision concerning his abilities and what high school to attend.

This case is unusual in a way and still in many other ways it is typical of a situation that continually repeats itself in our everyday work, i.e., we are meeting teachers for one reason or another, and we are faced with the necessity of interpreting our work to them. Success in the field of prevention is not the result of publicity, but rather of a great deal of time and effort expended by the staff members as they come in contact with Sisters and priests in the parishes, either during working hours or on other occasions.

The time limit for these papers has led me to consider our program in a rather superficial manner and in doing this I chose to emphasize the relationship between the school and social agency

because we are of the opinion that this has been sadly neglected in the past.

Let us, of the National Conference of Catholic Charities, encourage a closer working relationship with the schools by whatever means we can develop, and in this way stimulate a real prevention program in our Catholic system of education.

A STUDY IN SCHOOL-AGENCY RELATIONSHIPS

WILLIAM J. O'BRIEN, *Court Consultant, Youth Counseling Service, Archdiocese of New York*

WHEN the Youth Counseling Service came into being in 1944 under the personal sponsorship of the then Archbishop Spellman it was envisioned that this new agency would have the twofold function of treating emotional disturbance in children and preventing delinquency. Set up along clinical lines, with psychiatric and psychological services, the agency aimed to integrate Catholic philosophy with the most modern of scientific concept and methodology and to launch a broad preventive program that would reach back into the fundamental unit of the parish.

From the very beginning, one major aim of the agency was to interpret to the entire community the necessity for uncovering behavior disorders in the incipient stages so that treatment could follow early diagnosis. Too often were children reaching court and hospital with full-blown anti-social attitudes or serious neurotic or psychotic manifestations which had sifted through schools and community undetected. In the area of prevention it was seen that the agency would have an immediate task of educating the Catholic community first of all to accept the treatment services of psychiatric case work and then to recognize early signs of maladjustment so that early referral could be made. In considering a point of attack upon this broad problem, it was felt advantageous to begin such a campaign by instituting an experimental project with one of our referring groups so that working techniques of referral could be studied as an aid to determining just how the Youth Counseling Service would work with its many different types of referring agencies.

Because the Archdiocesan Superintendent of Schools had long recognized the need for many added, specialized services for the

children of New York, it was decided that a short-term project would be instituted to throw light upon the entire problem of case referral and selection and school-agency relationships. The Superintendent of Schools was more than willing to lend the facilities of his office to a six-month study which it was thought would prove mutually advantageous to school and social agency. The historical picture of the relationship between case workers and teachers in New York as elsewhere, had been spotted with uneven performance, lack of basic agreement and much mutual antagonism and distrust of motive. The potential difficulties were outlined, evaluated and kept in consciousness as the experiment proceeded slowly and under a joint controlling and planning committee representing the office of the Superintendent of Schools and the Youth Counseling Service. In order to secure a representative sampling, six parochial grammar schools staffed by four different teaching orders of nuns were selected in sections of the Borough of Manhattan which encompassed a variety of cultural and racial backgrounds. Six case workers were assigned to establish working relationships with the administration of these schools and to set up machinery for spotting children found difficult by the schools, and then to route these cases through our intake department for diagnosis and possible treatment. The initial step in this process consisted of obtaining entrée into the school and laying the ground work for an efficient referral system by constant interpretation of our services to the principals and teaching staffs. Then, after discussion of possible cases, the actual referral process began with preparation of material and interviews with the child and parent. Subsequent to the intake interviews, the agency interpreted to the school the potentials for case work treatment or the need for referral to court, hospital, psychiatric clinic or other indicated community resource. . . .

The six schools selected were contacted initially through the Superintendent of Schools, the project briefly outlined and an appointment made for the formal introduction of the agency to the schools. At these meetings, attended by the teaching staffs of the schools, a member of the Superintendent's office presented the broad objectives of the study and the agency director explained the over-all program of the Youth Counseling Service, the mechanics of referral and the types of children in need of individual

service. The specific worker was introduced to the group and the floor was then opened to discussion. Up to this point the approach was standard but once the project was outlined there were many varied responses. The working out of the program was then in the hands of the worker and the success of the venture was naturally dependent in large part upon the ability of this person to sell himself and the program to a pastor and principal. I do not mention the teaching staff because one of our earliest findings was that the acceptance, interest and enthusiasm of the teachers seemed to be closely identified with the attitudes of their leadership.

It was found upon subsequent conferences with the principals that in all cases the initial general meeting had left many gaps and raised many questions which had to be answered by the worker. Reaction ranged from intense enthusiasm in most of the schools to apathy and complete rejection in one parish. The reaction in this latter situation was fortunately an exception. To our approach the pastor stated flatly that one of his first moves upon coming to the parish had been to transfer children of low I.Q. from the parochial to public schools in the district; he felt that maximum advantages could thus be obtained. As he identified all delinquency with mentally retarded children he could see, therefore, no need for special service for any of his pupils. He also felt that visits to a social agency carried an undesirable stigma. On the positive side was the general response that a new service had been opened which was a definite aid. It was discovered that in three parishes the teachers made frequent home visits as an aid to understanding the total situation. In these schools the principals had particular insight and understanding and their teachers were influenced toward an acceptance of various behavior causations.

Weekly visits were made to the schools and possible referrals discussed. Thus constant interpretation was given of agency function as preliminary discussion of cases went on. At first the schools tended to focus on the "sub-normal" and over-aggressive children who were upsetting classroom routine and disturbing both classmates and teacher. Gradually, after interpretation as to the various types of symptomatic behavior presented by disturbed children, other more subtle symptoms were recognized. Truants were referred and the schools could see that an unhappy set of family relationships were in many cases causing this symptom.

After a while, discussion centered around quiet, seclusive children and children with other types of personality disorders who presented no school problems but who were in conflict with their parents or were leading unhappy maladjusted social lives. The principals utilized these conferences to discuss behavior motivations and the methods of treatment used by social agencies and clinics.

Although there was a great deal of discussion on an intellectual basis regarding neurosis and primary behavior disorders it was all predicated upon actual cases as they flowed into the agency. Of very practical significance was the fact that several cases of potential schizophrenia were detected in early, treatable stages. The workers were also used on a consultative basis as general relationships between agencies were discussed and advice requested on approach and contact with psychiatric clinics, the Children's Court, the Society for the Prevention of Cruelty to Children, the Department of Welfare, and family agencies. It was also interesting to note that several of the schools had not been using public facilities for handling truancy and behavior problems and reached out to our agency because we had taken the initiative in instituting and maintaining contact. Limitations and gaps in service were always mentioned in order to place the relationship on a solid, realistic basis and the constructive pivotal position of the teacher was recognized and accepted.

After several months of interpretation and close cooperative work it was found that in four of the schools the worker was able to eliminate himself from the process because the principals were referring cases directly to the intake department. If these cases did not fall within the agency function, referral was made to suitable agencies along with careful interpretation of the reasons for rejection and a description of the other agency. The school's method of referral was for the teacher and principal to discuss a situation and then to call in the child's mother, discuss the overt difficulty and offer the services of the Youth Counseling Service.

If the parent saw a need for help with the child, the principal phoned while the parent was at the school and arranged an intake appointment. If the parent would not visit the school, the principal or teacher occasionally made a home visit. By this process the parent had a gradual, reasoned introduction to the agency and be-

cause of this preparation, there was a minimum of broken appointments and short-lived contacts. For a limited period, in difficult situations containing a great deal of unexplained resistance, the agency adopted an aggressive approach and went to the home to evaluate the parental attitudes. Although this procedure was not too successful, the material obtained did help the school in understanding the pressures put upon the child in his home.

In reviewing our experience with the school project the committee considered the experiment effective and productive. During the study two hundred cases were discussed and many of them were accepted for treatment. The workers who received the cases were in close contact with the school, and worker and teacher kept each other mutually informed. The first fruits of the work were that five of these schools continued referrals after cessation of the project and the stimulation felt by the teachers may bear fruit when they discuss their experiences on the project with members of their religious orders teaching in other schools. In summary, we found the teaching orders to be for the most part sensitive, warm, understanding, eager for knowledge and curious about concepts of behavior. However, it was obvious that each teaching group was influenced to a great extent by the attitude of its principal and pastor. When the pastor and principal were accepting of the project, the teachers followed the lead and gave complete cooperation. If a pastor or principal resisted the entrance of the agency or gave only luke-warm acceptance, then the staff seemed to adopt a similar attitude as though their response was contingent upon the stand taken by their superiors. The schools responded to our continued interest by making direct use of our intake department. This suggested that a work project or seminar might prove effective and one religious order requested that such a program be instituted by the agency for principals and teaching staffs.

The lessons and benefits which accrued to the agency were many. The results suggested that for further approaches to the schools a very cautious and thorough preparation with the priests and principals was necessary to overcome any initial resistance and blocking. It was also decided that the meeting with the teaching faculty be geared to their tempo and that early recognition be given to the fact that a case-working agency cannot solve all problems. Experience also proved that the term "delinqent" or "pre-delin-

quent" had a threatening connotation and should be removed from any discussion.

In general, however, the project was a stimulant both to agency and schools and the smoothness of operation tended to dispel a somewhat popular misconception that case work and pedagogy are mutually exclusive. Perhaps teachers and case workers have heretofore been smug in their individual professions and unwilling to recognize that the total child needs all the specialized advantages offered by the fields of teaching, social work, and psychiatry. It is always disheartening to hear someone preface a statement with a pontifical "the cause of all delinquency is . . ." for no matter what the one cause assigned is, the indicated hypothesis is false because just as there are many varied causes operating in our society to cause maladjustment, emotional illness and concommitant unhappiness, so there are a corresponding number of avenues of attack indicated if we are to alleviate the problem of juvenile disturbance. If the problem were simple, a cure would have been found, but the ever-present fullness of court calendars, foster homes, institutions, and detention homes indicates that all-out efforts are not being made and that communities are failing their children.

Psychiatry and social work have a great deal to offer in the areas of diagnosis, treatment, research and interpretation and our project demonstrated that if plans are carefully laid, working relationships between agency and school can be established and can operate successfully to the mutual benefit of both participants and the unhappy, disturbed child. The objective was to effect a continuous stream of referrals rather than a hit or miss disorganized type of agency-school relationship. Our project was only the beginning step for a new agency. The results obtained are being processed and utilized for future extended planning by the Superintendent of Schools. The Youth Counseling Service is now engaged in a parallel project with a selected group of public schools. The results of the two studies will be complementary and bid fair to help our agency progress slowly but confidently along the road of better, constantly improved technical services for children.

THE SCHOOL SERVICE SECTION OF THE CATHOLIC CHARITIES

Sister Mary Dominica, R.S.M., *Psychologist, Catholic Guidance Clinic, Cincinnati, Ohio*

THE mounting rate of delinquency among the young, many of whom are Catholics, is a challenge of no small proportion to schools in general and to Catholic schools in particular. Few leaders, if any, maintain, however, that the school could or should assume sole responsibility in the fight against delinquency.

The development of ways and means to correct delinquency, or better still, to prevent it, calls for a thorough understanding of its basic causes, for extensive planning to remove the causes, and for cooperation among all institutions devoted to the welfare of the child.

The School Service Section of the Catholic Charities of Cincinnati is the outgrowth of attempts to organize such an integrated program. Its emphasis is in the area of prevention, but this does not exclude an interest in corrective measures. To a certain extent, this emphasis upon prevention reverses the order usually prevalent in social work. All too often the urgency of circumstances forces a greater expenditure of time and energy on correction than on prevention.

Previous to the setting up of this service, an analysis was made of conditions in the school itself which seemed to have a bearing on maladjustment.

These factors were, first, the lack of adequate resources for the treatment either of failures in classwork or of disorders in behavior not serious enough to justify removal from the home; second, the want of efficient integration of those professional services the common ground of which is interest in the child; and third, the need of supplementary training to prepare teachers to cope with deviations in the school.

These conditions, prevailing more or less in all schools, together with the problems found in two schools used for exploration, served as guides in formulating the type of service that seemed best suited to remedy these conditions and to treat these problems. The child's failure to adjust to group procedures gave general direction to the plan, that is, the use of case work methods, but the types of difficulties not adequately met made demands on many

fields, mainly those of education, psychology, and social work. Matching a service to these demands called for an integration of the contributions from all these fields. Early in the period of exploration, a division of labor among specialists in these fields was planned, but in the course of four years of experience this plan was abandoned in favor of the use of one person with the threefold training.

As a teacher she would be acquainted with conditions peculiar to the classroom; her experience as a teacher would carry weight in suggesting educational plans; her training as a teacher would enable her to tutor the child when such an approach was helpful; her interest as a teacher would make her acceptable to parents; but above all, as a teacher she would be more readily accepted by other teachers without those barriers which so often exist between different professions.

As a psychologist she would be trained to determine with fair accuracy the child's rate of mental growth, as well as the levels of his actual and possible achievement; her experience as a psychologist would enable her to use diagnostic instruments more effectively and to plan remedial programs accordingly.

As a social worker she would be able to evaluate the home life of the child and his reactions to it; she would be familiar with resources available for treatment; as a neutral party, she would be in a position to work out differences too often existing between parents and teachers; especially as a trained social worker, her experience would prepare her to integrate the services of the related fields of education, psychology and social work. Such a person was designated a school case worker.

Thus equipped, the school case worker, through that unique relationship established in the testing period and continued through interviews, directed reading, tutoring and various techniques in an attempt to help the child bring into harmony the various forces functioning in his life, and to assist him to resolve the difficulties that beset his path whether in his educational, emotional, social, or spiritual life. Conferences with the teachers and visits to the home or interviews with the parents at school are usually regarded as essential for individual service to the child. At times the situation demands the combination of all the skills the case worker has

at hand; at others, she is required to draw more heavily on one phase of her training than on the others. To illustrate:

> Ruth, overburdened by the housework of a medium-sized family imposed on her by her stepmother who is the opposite of her mother in education and culture, had truanted several days in her sophomore year in high school. In an interview of the nondirective type, she told the story of the void her mother's death had made in her life, the difficulty she experienced in her school work because of the lack of time for study, the hurt she felt because her stepmother resented the marks of affection her father had formerly shown her, etc. However, at the close of the interview, Ruth was able to see some good qualities in her stepmother, to say that her home didn't seem too bad, and that she could return to it without being too unhappy. And so it happened. Last June, two years after the interview, she graduated from high school and immediately secured a good position, the type she always wanted.

There we have illustrated the exclusive use of the skills of a social case worker to solve a problem for which the school asked help. However, such referrals are the exception to the rule. The more usual type of case is the following:

> Jerry, a nine-year-old boy whose three years in school had been failures, showed excessive nervousness at school and extreme annoyance at home. He resented his younger sister's progress in her school work; he was convinced that his parents were disappointed in him; he was confused with the help his parents and other relatives tried to give him outside of school; in consequence of all his trouble, he actually hated school. Almost by accident the mother heard about School Service and immediately sought advice.
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> A psychological examination revealed that Jerry had superior intelligence and unusual ability in art. But his reading disability was extreme. Interpretations of these findings resulted in a change of attitude on the part of the parents. They were particularly relieved to know that their son was not mentally defective, and they felt hopeful that he would be able to overcome his reading difficulty. For the father's part in treatment, he was to help Jerry develop skills in activities in which the younger sister would not be interested. Meanwhile, the mother was to surround reading with an atmosphere of enjoyment by reading to him at the level of his interests. The parents were asked to leave to the school the teaching of the mechanics of reading so as to avoid confusion. Remedial plans were drawn up with the teacher in

> view of her responsibilities to the class and remedial material was provided after the findings of the examination were explained. From resources within the community, tutoring service was secured for a five-month period. Camping experience was arranged so as to remove Jerry, for a short time, from the pressure the parents unconsciously exerted on him to advance more rapidly.

The isolating of Jerry's difficulties, the treatment involved, and the follow-up work called into action the threefold functions of School Service.

The school took the initiative in developing two projects to help those children who need special teaching methods. One of these is a special class for slow-learning children; the other is a special school in which there is a program for slow-learners and also for children who need remedial teaching until they are able to continue with their regular classes. School Service has cooperated with both of these projects, especially the latter.

In recent years the school has sensed the need for help from social agencies. The plan to add to the faculty persons with social case work training has not been too successful in placing at the school's disposal the services it needs.

To avoid this weakness, School Service was organized as a division of a social agency to deal with problems peculiar to the school, thus combining within it the functions of the two institutions. Such organization, made possible by virtue of the unity of authority vested in the Most Reverend Archbishop, bridges the gap between the two institutions and places within easy access of the school the facilities of Catholic Charities, and through it, the services of other social agencies. Experience has proved the efficacy of such an arrangement. As an example:

> James was a boy deserted by his mother, torn from his stepmother whom he loved and trusted, abused by his father, and disliked by his neurotic cousin in whose home he was forced to live. By devious means he tried to win the favor of his cousin and thereby became involved in trouble with his teacher. In the presence of the cousin and of the class he had to acknowledge that a statement he had made about his teacher was untrue. To cover the embarrassment her lack of control had caused, the cousin publicly blamed James for bringing disgrace on her. Visibly trembling with fear of what would happen to him, James begged to be returned to his stepmother.

Obviously such a case belonged to the Family Section of Catholic Charities and the service, easily and quickly secured, resulted in James' placement in a suitable foster home.

Whatever intrinsic value the services just described may have, they will be "too little and too late" without the cooperation of the teacher equipped with the type of training advocated by Father Norbert Shumaker years ago:

> There is no valid reason why diocesan and religious training schools for our teachers should not require that students . . . be equipped to understand the emotional and moral as well as the intellectual development of their precious charges. For a teacher who has learned how to interpret behavior of the child will be able to detect early signs of maladjustment in the classroom, and prevent by timely treatment the development of many serious behavior problems.[1]

To provide such training for the teachers of Catholic schools, School Service has cooperated with the Teachers College of the Athenaeum, Cincinnati, through seminars, discussion periods in related courses, and a credit course required for principals. These projects are all built around problems common to the classroom. By the presentation of actual case material and in other ways the teachers are made aware of the varied reactions of children to home and school conditions, foreboding signs of trouble, types of problems which most teachers, with a little direction, can resolve, and those they should refer to specialists for treatment. Through class discussions under the leadership of representatives from agencies interested in youth, and by visits to these agencies, teachers become acquainted with community resources, inter-agency policies, manner of referrals, etc.

Directing research studies relative to problem children, made by student-teachers from the Teachers College, offers an excellent opportunity for interpreting the causes and effects of school failure and behavior difficulties. Those who have made such studies claim that the experience has been useful in dealing with children other than the subjects of the studies.

Case-by-case interpretations to teachers and their attendance at conferences during or at the close of psychiatric studies serve

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[1] Shumaker, Norbert M., *The Behavior Problem in the Catholic School*, Washington, D. C. The Catholic University Press, 1932, p. 78.

the twofold purpose of enlisting the teachers' aid in treatment and of advancing their professional development.

To extend individual service to an ever-increasing number of Catholic students and eventually to all of them, a guidance program is envisioned in which teachers trained as counselors will be released part of the time to deal with less serious problems than those that fall within the scope of School Service. In such a training program School Service would have much to offer in the way of information and experience, and opportunities for field work.

Four years of service by two workers operating regularly in four schools have been completed. Now, at the close of this period of demonstration, an evaluation of the Service can be made.

There is now available a body of material and experience which should be useful in wider application. Certain plans and procedures which proved to be impractical have been abandoned and more effective ones substituted.

In the initial stage, with plan and purpose, all referrals made by the schools were accepted but as interpretation progressed the scope of service was gradually limited. In general, duplication of existing services was carefully avoided, and work was confined to areas not fully served before. Such factors as the nature of the problem, resources available for treatment, and the attitude of individual teachers and their ability and willingness to cooperate in treatment, served to delimit and narrow the field. As the majority of teachers in Catholic schools are Religious it was found more practical to have the school case workers Religious with teaching experience.

Specific methods have been devised or those in use have been applied in different ways. For example, tutoring has been utilized to establish rapport when other approaches failed; directive reading has been used to help the child resolve his conflicts; recommendations following psychological study have been formulated with the teacher personally in view of her ability to follow them and with due regard to conditions in the school.

It is hoped that School Service has made a small contribution to the field of general knowledge, especially by setting a pattern whereby cooperation between the Catholic school and Catholic Charities can be secured in treating problems arising in the school;

and in pooling the resources of both institutions for the improvement of teacher-training.

At present School Service cannot boast of general approval of its program but it can claim a widespread acceptance by persons whose opinion is respected. Our Superintendent of Catholic Schools in the Cincinnati Archdiocese, by his referrals, his interest, and his requirement that principals take the course related to the Service, gives concrete evidence of his acceptance. Many of the parents have regarded the Service as an answer to their prayers and have shown their appreciation by directing other parents to make use of it. Exceptions to the general rule of acceptance by the children served have resulted from teachers who attach stigma to the Service. With few exceptions and within limits easily explained, teachers and principals in those schools which were served regularly have repeatedly expressed sincere appreciation of the help given. The following excerpts from statements of the principals who recently took the course related to the Service bespeak their approval:

> "As I review my years of teaching, I realize that, through no fault of mine, I did not always understand children. I failed utterly in finding the cause of difficulties because I did not know there was a cause other than the 'good' or 'bad' will of the child."
>
> "It puts me to shame to think that I had been contemplating removing a problem child from our school. Seeing all the causes which may be at the basis of this child's trouble, I am determined to keep him in our school and work to find a solution for his trouble."
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> "The fact that so many deep-seated and hidden causes found expression in similar behavior was unfamiliar to me."
>
> "We have had our views enlarged and transformed and many prejudices removed."
>
> "All the things I now know to be symptoms, I formerly looked upon as causes and, consequently, I failed in being of any assistance to the child because of my lack of understanding."
>
> "I am amazed by the opportunities we have at our door to aid us in our school problems and we were totally unaware of them."
>
> "I am determined in the future if a problem case is presented I shall not act immediately and dismiss the child but will get to the bottom of the case by finding out the reasons for his conduct."

In summation, the School Service Section of Catholic Charities of Cincinnati is essentially a program of cooperation between the Catholic school and the Catholic social agency. It attempts to supply individual services drawn from the fields of education, psychology, and social work for those children who present symptoms of behavior disorders and who fail to adjust to group methods and procedures. It places within easy access of the school the facilities of social agencies for treating difficulties arising in the classroom. By cooperating with the Teachers College it strives to supplement teacher-training in such a way that teachers will better understand the dynamics of behavior.

Evidence collected in the period of demonstration proves the need of School Service and shows its value in combining the resources of the community for both treating and preventing behavior disorders in school children.

SCHOOL-AGENCY RELATIONSHIPS

Sally

Mrs. Lourene E. Bundas, *Psychologist, Catholic Children's Bureau, Seattle, Wash.*

WHEN Sally's father returned home from overseas service and was discharged, the mother announced she had fallen in love with another man and wished a divorce. The paternal grandparents, Mr. and Mrs. Daniel R., offered the father and his two children (Sally, age 11 years, 7 months, and her 14-year-old sister Joan) a home with them. The grandmother soon became aware that Sally's difficulties in school were not purely a matter of achievement but were reaching a climax in terms of active discord between Sally and her teacher. The grandmother talked with the school principal who suggested that the child be examined by a psychologist or psychiatrist. The grandmother sought help from Dr. Douglas O., a psychiatrist, who referred her to Catholic Children's Bureau for psychological examination.

At the time of initial referral to Catholic Children's Bureau the child was described by the grandparents as retarded in school and immature in her interests; she read only comic books, listened only to the most sensational and childish programs on the radio, and played only with younger children in a tomboy fashion. The grandmother thought the child probably was disturbed by the mother's desertion and the recent change in living arrangements.

Sally at times claimed illness, but when she was kept home from school to stay in bed, she seemed to enjoy herself too much, listening happily to the radio all day. The grandmother was seeking advice in order that she might have a broader understanding of Sally and be a better mother to her, now that she was undertaking the role of mother substitute.

Family Background

Little is known of the family interrelationships in this case since it was accepted for psychological service and not case work service by Catholic Children's Bureau. The chief source of information has been the grandmother, who is at least 75 years of age. She has been prominent in civic and social affairs for many years. She has now given up all these outside interests, except her connection with the Historical Society, to devote herself to her son's children. She is a very intelligent woman and seems to have a certain amount of insight into the complexity of factors influencing the children's adjustment. There were no questions concerning the family's financial status; Mrs. R. gave the impression that the family is in comfortable circumstances. The grandfather is very old and somewhat feeble physically, but he understands Sally's limitations and is deeply interested in helping her. It was he who made the original call to Catholic Children's Bureau regarding the psychological study.

The grandmother was guarded in speaking of Sally's mother and father. Although the latter is now at home, the paternal grandparents seem to have assumed full responsibility for the children. There is no indication that the father is actively participating in resolving Sally's problems. The mother was not censored, except indirectly, for leaving her family, but it was obvious Mrs. R. was disapproving and disappointed. She felt Sally's older sister had been forced to accept too much responsibility during the war years when her mother was working. She also said the older child was the mother's favorite and that Sally had always been rejected by the mother, even before her birth.

Sally's sister is apparently a model child. It is claimed she is brilliant in school, mature in her interests, well-liked and admired by everyone. Neighbors have expressed the opinion that this girl was forced to carry too great a burden for her years when she had to assume full responsibility for the home and Sally while the

mother worked, but they agree she was able to discharge her responsibilities as well as an adult. This girl has set standards of conduct and attainment against which Sally's level of functioning is unfavorably compared.

The Catholicity of the R. family is one-sided. The grandfather is Catholic but not the grandmother. Sally's father is Catholic but his estranged wife is not. Sally and her sister are Catholic and have attended parochial schools.

Educational Status

Sally has just finished the sixth grade at ——— School unsuccessfully. According to the grandmother, she has never done well in school; she seems to be especially weak in reading and arithmetic. Sally apparently needs more individual attention than the Sisters have been able to give her, and the child and her grandparents feel the teachers are too impatient and do not understand how great her need is for assistance, or else consider Sally too dull to profit from individual help. It was when the grandmother had a conference with the school principal that the suggestion was made that Sally be seen by a psychologist or psychiatrist. Before the psychological tests were undertaken no contact was made with the school, but the psychologist promised the grandmother that interpretation of the test findings would be made to the school principal and to Sally's teacher.

Physical Traits

The grandmother can remember no unusual illnesses and reports the child has always been quite healthy. She is to have her tonsils and adenoids removed very soon. Sally's most unusual characteristic is in regard to sleeping habits. She pounds her head and rocks to such an extent the resulting noise wakens other members of the family. Sally appears to be large for her age. No contact was made with the family physician.

Test Findings

Approach. Sally was seen by the psychologist on three different occasions. Her manner during the first two periods was extremely cautious. She was manifestly insecure and timid and frequently asked for help and reassurance. Her attitude was pessimistic and defeatist; she expected the test material to be too difficult and often attempted to give up without trying at all. With

encouragement and prodding she could be persuaded to try things and in some instances improved her performance markedly after praise. It was difficult for her to express herself verbally, but it could not be definitely determined whether this was because of self-consciousness, dearth of ideas, or inability to shift quickly from one thing to another. She is accomplished in picking up clues from people's movements and expressions, or through wheedling questions, especially when confronted with reading or arithmetic. She also tried to elicit more information as to procedure than is permitted by the standardized test directions to the extent that it sometimes seemed she was not seeking further information as much as she was trying to determine how firmly the examiner would adhere to the policy of giving no more than minimal help.

Sally's manner was somewhat different during the third testing session. During the first two tests she insisted upon keeping her hat on and her demeanor was ostensibly that of a very dignified young lady. She did not wiggle, she never spoke spontaneously, and she did not reveal the tomboy traits mentioned by the grandmother. Her cooperation was good, however, for Sally had been told the tests were for the purpose of finding out why she was having difficulty in school work. The only questions she ever asked were in regard to how she could improve her school grades and get caught up in her studies. During the third group of tests she was much more relaxed. She teased the examiner and seemed quite prancy and coltish. She removed her hat. She felt secure enough to laugh and during the tests revealed a great deal of feeling concerning family relationships and school. She was quite active and indulged in considerable excess mobility. Aggressiveness, childishness and playfulness were exhibited. She expressed aggressiveness, disguised as solicitude, for making the examiner write so fast, but she did nothing to slow down the flow of speech which was being recorded verbatim. She cooperated fully but not with the intensity of conscious anxiety noted in the first tests. Conversely, because she felt more secure, there was greater expression of deep-seated, unconscious anxiety.

Intelligence. Sally is functioning at the average level of intelligence according to the revised Stanford-Binet Intelligence Scale Form L: Mental Age: 10 years, 10 months; Intelligence Quotient: 94. The range of the test was long, extending from a

basal level of 5 years to a ceiling at the average adult level. In the upper reaches of the test her failures were obviously due to the excessive difficulty of the material for a child of Sally's age and level of functioning, but earlier in the test she showed a consistency in type of failure which may be related to weakness in concept formation (Picture Comparison at Year 6; Two Similarities at Year 7; Similarities and Differences at Year 8; Rhymes at Year 9; Three Similarities at Year 11). Her memory is good. At the 10-year level she was unable to read a passage adequately, stumbling along with almost every word eventually provided by the examiner. Nevertheless, her comprehension of the material thus read was entirely satisfactory to meet requirements at this level. Her vocabulary is normal for her age. No bizarre or distorted responses were given.

The Binet was thought to be too hard for Sally since she had so much trouble verbalizing and was so self-conscious. The Grace Arthur Point Scale of Performance Tests was therefore administered. Instead of doing better on material requiring no language responses she did significantly poorer (Performance Age: 9.5 years, by intrapolation to correct for omission of the Seguin Form Board). She failed to demonstrate very precise control in manipulation and in drawing but no gross incoordination was observed. The most spectacular finding was her almost total inability to do anything with the Kohs Block Designs (Year norm achieved: 6.5 years). This incapacity to analyze and synthesize is frequently associated with some sort of intracranial disorder and is especially important in view of the subject's marked inability to generalize on certain items of the Binet as mentioned above.

Reading Disability. The Monroe Diagnostic Reading Examination was administered to Sally. According to her intelligence as measured by the Binet, she should be able to learn to read and do arithmetic almost as well as the average child. However, her scores on the various subtests of the Monroe battery indicate that Sally is only slightly above the level of nonreader. The following table summarizes Sally's achievement in reading:

	Grade
Gray's Oral Reading Examination	1.6
Haggerty Reading Examination	2.7
Iota Word Test	1.7
Word Discrimination Test	2.7

Average reading grade	2.2
Ayers' Spelling Scale: Oral	2.0
Ayers' Spelling Scale: Written	1.3
Average spelling grade	1.7
Stanford Achievement Arithmetic Computation Test	3.1

Analysis of her errors in reading shows a greater number of vowel errors and omissions of sounds than are normal for her reading level, but her whole approach to reading is so weak there is no phase of it which is not extremely inferior. Success in arithmetic processes is limited to addition and subtraction of two single digits and even in these instances is not constant. She goes through elaborate counting and tallying devices to add larger numbers but becomes lost in her system. She has no idea of the mechanics involved in subtracting numbers with more than one digit. Fractions are attempted, but although she sets up a structure resembling the usual computation of resolution of fractions, there is no comprehension of what is actually involved.

Personality. Both the Rorschach Method of Personality Diagnosis and the Thematic Apperception Test were given Sally. The impressions gained from her behavior during the test periods, i.e., she is an anxious, insecure, and aggressive child, were strongly confirmed. The tests revealed in addition that Sally represses normal drives and feelings to an abnormal degree and as a result has difficulty in establishing wholesome relationships with other people. In general, she feels trapped by destructive forces over which she has no control and against which she can struggle but without much hope of success. Most of her dynamic energy is directed aggressively against frustration and restraint. The Rorschach shows much less imaginative activity than displayed by the average child of her age and her limited productivity is a further indication of her lack of freedom in self-expression and also of her anxiety. There is evidence that she tries hard to make the best use of her skills and capacities in order to merit recognition and affection, but she is too disturbed to make constructive use of her potentialities.

On the Thematic Apperception Test the child's feelings of

inadequacy were revealed plainly. She told stories in which she expressed her wishes to be as "smart" as other members of the family and to be relieved of her struggles in school. Intense hostility was directed against the sister and a desire to usurp her sister's role as the more attractive and better-liked child. There is evidence the mother and sister figures are confused, either because of resemblance of traits or as being targets for Sally's resentment. There is unquestionable identification with the father and a desire to escape with him to a haven where life will be easy. Conflict and possibly guilt because of hate and aggression against the mother are seen.

Summary and Recommendations. Sally can be described as a child of average intelligence who has not made normal progress in learning to read or do arithmetic. She is a case of "specific reading disability." Her school problem is complicated by emotional factors relating both to school and to the home. There is intense hostility directed to her sibling and conflict concerning aggressiveness against the deserting mother. Sally feels she is a failure and wishes for success and approval. She is anxious, insecure, and lacking in self-confidence. She is helpless in dealing with her problems without specialized help. Therefore, the psychologist conferred with Dr. Douglas O. and Dr. Florence S. concerning this case. Dr. S. would be willing to undertake therapy after June 1946. Case work service from the agency was offered, if later desired. Miss Elizabeth J., connected with the Department of Education at the University, was called in regard to Sally's reading and arithmetic problems. She was interested, but, since her schedule of remedial cases was full, she would not be able to take Sally until sometime later.

School Visit

An appointment was arranged by means of a telephone call to the school principal. Worker identified herself as a staff member of Catholic Children's Bureau. In explaining the purpose of the request for an appointment, it was pointed out that this study of Sally was the result of the principal's original suggestion to the grandmother that the child be examined by a psychologist or psychiatrist. It was assumed that both the principal and the Sister teaching Sally would be interested in knowing what was uncovered in the psychological analysis, and the time was arranged when both

would be available. Sally's grandmother felt the principal had been overly protective of the classroom teacher and insisted we talk with the teacher as well as the principal. It was deemed advisable to see both Sisters together not only for this reason, but because it was felt a more complete picture of Sally's behavior in school and the teacher's reactions to her could thus be obtained and a more valid type of interpretation given.

The principal was found to be gracious but also a little austere and guarded. She evidently felt defensive and hardly knew what to expect of this interview. The teacher was also tense but much more friendly. She was obviously anxious to please. Throughout the interview her head bobbed up and down almost constantly as she agreed with everything said by the principal or worker. After a few general remarks about neutral subjects, worker opened discussion of Sally's problems by saying the school had been very wise in suggesting specialized help for Sally because the child had a number of real difficulties. Although the study was fairly well completed, it was still important to know the school's viewpoint concerning her progress and for what reasons a psychological study had been suggested. The Sisters, with the principal leading the conversation, described Sally as a child who gave no trouble in the classroom, but seemed remote, inattentive, and unable to concentrate. Her school work was extremely poor, making it impossible for her to pass into the next grade. The teacher felt very much discouraged by Sally's poor academic showing. Blame for her poor reading skills was attributed to the fact that Sally had attended another school during the first grade and had been given her basic instruction according to a different method than that used in this school. Worker remarked that the principal and teacher must have felt quite desperate in trying to figure out what more could be done for Sally. The Sisters agreed, saying they could never be sure Sally was not just a very dull little girl. The various teachers she had had in this school had all tried to do their best for her, but she was different from the other children. She did not seem to be a normal child in many ways. Worker asked what was meant by "normal." The answer was that Sally seemed not to benefit from instruction at all, no matter how hard the teacher tried to get points across. Also she seemed a bit odd because it apparently never bothered her that she was not getting along well. Sally could make the lowest grades in the class consistently without being stimulated to do better and also without showing any regret or unhappiness. She seemed to put forth so little effort in trying to overcome her deficiencies. In addition, she kept

somewhat apart from the other children in her room during social and recreational periods. Worker remarked that it was difficult to separate the way a child feels about his work and his actual accomplishment in school. Sally's timid approach to the first two tests was compared with the Sister's observations of her reactions in the classroom. The effect of praise and awareness of lack of criticism on the psychologist's part was discussed as it related to Sally's freedom during the third test. Worker went on to say that there are so many interrelationships between all phases of a human personality that to understand an individual it is necessary to know not only how he learns and thinks, but also how he feels in regard to many things, and what situations he has experienced throughout his whole life.

The Sisters made no comment on these latter remarks. Instead, they changed the subject by asking if Sally had been given an "IQ" test and reading tests. Worker said she realized they were quite curious concerning the actual results of the psychological study. The types of tests given were described. It was explained that it did not seem possible to help her by administering only an intelligence test. Since both the home and the school situations were not very happy, it was necessary to study Sally as fully as possible in order to gain understanding of her total personality integration and of the underlying reasons for her poor adjustment. In answer to the Sisters' query regarding Sally's intelligence, they were told Sally's IQ on the Revised Stanford-Binet with the additional explanation that she was so upset emotionally she could not make good use of her intelligence. The results of the reading and arithmetic tests were discussed in detail. The Sisters were not familiar with the idea of "specific reading disability" in children with normal or approximately normal intelligence so there was discussion of the incidence of reading cases in the average school population, the causes of reading difficulties, and methods used in treating such cases. It was emphasized that frequently inability to learn reading is accompanied by excessive feelings of failure and behavior disorders and it is necessary to treat both the child's reading troubles and his feelings at the same time.

The Sisters realized Sally must have been unhappy about home conditions, for the grandmother had indicated, without going into detail, that relations in her son's home were strained. Apparently, they did not realize the extent to which the rupture between Sally's mother and father had been carried. However, they wondered if Sally really was very much concerned about her poor achievement in school since she presented such a front of indifference. Worker related the

remarks Sally had made during the progress of the tests which showed plainly her desire to get along better and to be able to make up her work so she could equal the other children in her room. There was also test evidence indicating excessive feelings of failure and inadequacy and conflicting feelings in regard to her parents and sister. Projective techniques were briefly described to explain the source of such evidence. The Sisters were quite interested in learning how a modern clinical psychologist works. They remarked that when they were students their courses in psychology were almost exclusively philosophy with incidental reference to intelligence testing.

Worker said she planned to visit the R. home immediately following this interview. The family was anxiously awaiting an interpretation of the psychological study and was expecting advice on what to do to help Sally. She obviously needs a great deal of individual help in reading and one of the purposes of this present conference was to determine if the school would be willing to tackle the job of remedial training. The principal said there were hardly enough teachers for the regular classroom teaching and Sally had already had the greatest amount of individual attention which could be given her. Worker said she was familiar with the problem of limited personnel in the various convents and was prepared to recommend a private tutor for Sally. Worker was also going to make specific suggestions to the R. family which might help Sally in becoming better adjusted emotionally. The Sisters expressed their willingness to do anything they could to help while Sally was in school.

Worker stressed Sally's need for recognition and said she thought the teacher was in an excellent position to bolster Sally's morale by noticing little achievements—no matter how slight, insignificant, or unrelated to school work — and by lavishing praise upon her. The teacher understood what was meant and told of an incident during the May crowning of the Blessed Virgin. Sally had made the most beautiful crown in the class and had been overjoyed at the honor directed toward her for this accomplishment. It was also suggested that Sally not be expected to go through the motions of trying to do the regular classroom work for the rest of the school year, but be kept occupied with activities which were within her capacities but which also would not arouse the derision of the other children.

Worker said another recommendation which probably would be made to the R. family was that psychiatric service be enlisted to help Sally straighten out her emotional conflicts. It was explained that after the tests had all been ad-

ministered and analyzed the findings would be presented to Dr. O., the psychiatrist who had first referred the case to the Catholic Children's Bureau. In this conference it was agreed that Sally probably would be benefited by psychiatric therapy, and Dr. O.'s assistant, Dr. S., who was also present when this meeting took place, would be willing to undertake treatment if the family desired such service. Catholic Children's Bureau would be willing to assist with case work service later if the psychiatrist requested it. The case was thus being turned over to other specialists and any further plans would probably be made by the family together with the tutor and psychiatrist. For example, whether Sally returned to school in the fall or not might depend upon the improvement made in reading and arithmetic during the summer and the psychiatrist's analysis of her emotional and social needs.

A copy of the report on the psychological findings was promised to the school. The Sisters were very friendly at the end of the interview and said they had not realized Sally was having such a hard time. They expressed regret they were unable to do more for her. They were pleased to know service such as this psychological study was available through Catholic Children's Bureau.

It was our distinct impression that the Sisters were relieved that no criticism had been leveled at them in this interview. While they were eagerly willing to help Sally in the manner suggested by the psychologist, they were happy to know they would not be solely responsible for Sally's rehabilitation and would have support from other sources insofar as direct treatment was concerned.

Home Visit

The R. home is a large old house surrounded by lovely lawns and gardens on a high bluff overlooking the Sound. The view from this spot is magnificent. The home was well furnished and bore evidence of good taste as well as comfortable and free use. There were books, interestingly arranged flowers, relics of hobbies long since forgotten and presently enjoyed by various members of the family, and every other indication of a real family home of somewhat superior socio-economic status. Worker was met at the outside gate by a cunning little dog that carried a rose in his mouth. Sally's grandmother met worker at the door and was warmly welcoming. After laughing and exchanging small-talk about the dog, she said she would call her husband to sit in on our talk, because

she would have to explain everything to him later if she did not, and he might as well hear what we had to say at first-hand.

The grandfather had not been seen previously. He was a tall, frail-looking old man who, after greeting the visitor very pleasantly, said he hoped we would speak fairly loudly because his hearing was not what it used to be. He settled down in the corner of a sofa near the worker and was obviously prepared to participate fully in the ensuing discussion.

At this point Sally's father arrived home. He is a nice-looking man with a worried, strained expression on his face. Since he seemed to have little to say and was expecting to sit down with the group, worker remarked it was nice to have the opportunity to meet him, for we had wondered how he felt about Sally's troubles in school and her feelings about the strained family relationships. He replied that he did not understand Sally very well but was willing to do anything in his power to help her get on her feet. At only one other time did he speak, but he followed the discussion between the grandparents and worker with what appeared to be unwavering attention.

Since Sally's family manifestly did not wish to ask questions before hearing something about the test results, worker began the conversation by saying that any fears they may have had concerning Sally's intelligence level could be dispelled. Although she was far behind in school work, she actually possessed close to average ability. The grandfather said his greatest concern was that Sally be educated enough so that she could at least be self-supporting and he asked if it would be possible for her to do that eventually. Worker replied that unless Sally learned to read and to do at least enough elementary arithmetic to enable her to handle simple money matters, she would always require supervision and assistance. It was indicated that Sally might never be interested in a high form of intellectual achievement or success, but that she could learn to read and do many things which were not dependent upon intellectual proclivities. The grandfather again spoke and said he did not consider it necessary for Sally to be held to expectations which were suitable for her sister Joan. He would be satisfied if Sally could learn as much as the average child who finishes only the eighth grade. He repeated that he was worried about her school work chiefly because of the importance in having basic skills such as arithmetic and reading in order to be independent in the modern world.

The grandmother asked if Sally was far behind in reading and arithmetic. Her reading and arithmetic computation levels were given in terms of equality with what is normally

expected of a 7- or 8-year-old child. The methods used by Sally in her attempts to do even simple arithmetic problems were described. The grandmother said the family knew well and despaired of Sally's method of attack. She said they hoped Joan would help Sally, but the two children did not get along well together. Joan was too impatient with Sally. The father said he had tried to work with her but she was so inadequate for even simple material, he felt sorry for her and could do nothing. It just made him feel too badly. To make matters worse, Sally also became discouraged and would finally get angry or say she was too dumb to learn anything. Worker pointed out that Sally did indeed feel stupid and a great failure. She wanted very much to be liked and to be able to learn the way other children could.

Worker also said, because relatives are so close emotionally to a child, they cannot remain impersonal enough to do an effective teaching job. Then, too, it is necessary to know certain techniques to overcome the sort of difficulties Sally presents. Worker explained that in every school population there are children who have the intelligence to learn to read but do not do so because the method used is not suitable, or perhaps there are visual or auditory defects, and possibly a combination of factors, including emotional stresses and strains. Because of the complexity of causes involved in reading disability many large school systems employ remedial reading experts who do nothing but help such children. It is possible in some cases to employ a remedial reading tutor to work with a child outside of school in a fairly intensive way until the child is up to grade. Such a tutor is usually highly trained in advanced educational methods and psychology and is frequently able to teach both reading and arithmetic. The grandmother asked if the psychologist had been able to locate a tutor for Sally. The name of Miss Elizabeth J. was suggested, and her address and telephone number were written down by the grandmother. The grandmother was anxious to know of Miss J.'s qualifications and worker supplied this information. The grandmother wanted to be sure Sally would get as good training as the community afforded.

The grandmother also wanted to know if the school had been visited and what had been our impression of the Sisters' attitude toward Sally. Since the grandmother had been very critical of the school previously, worker decided no point would be gained by permitting this attitude to continue, so the answer to this question was in terms of what the Sisters proposed to do to help Sally in the future, or at least until the end of the school term. The grandmother was quite re-

lieved to know the Sisters had accepted suggestions which would be for Sally's good. The family was also told that the Sisters had been prepared for the possibility of Sally's not returning to school in the fall if she were not ready to return to the regular classroom.

Worker asked how Sally was getting along at home. The grandmother said she was doing much better lately. She has not been so boisterous and welcomes with pathetic eagerness the affection being showered upon her. The grandmother felt that Sally had been almost an outcast in the family for many years and they were all trying to make up for lost time. She said she did not understand how Sally had been able to hold up as long as she had and she asked, could there not be a connection between Sally's apparent "mental slowness" and her emotional problems? Worker said there was surely a relationship between one's emotional status and one's efficiency in the use of native capacities. Most people recognize that when they are worried or excited, their memory may be faulty or perhaps they cannot concentrate so well on problems in hand.

The grandmother said her greatest problem is in regard to the way Joan and Sally quarrel. She was asked what was done when this took place. She said she always tried to stop it. Worker wondered if it might not be advisable to let the girls "fight it out" and thus get rid of some of the feelings which prompted them to quarrel so violently in the first place. The grandfather said he advocated this approach and recalled episodes in which he and his brothers pommeled each other with angry fisticuffs but loved each other dearly in spite of these boyhood battles. As he reminisced in this fashion a tear ran down his nose.

There was discussion of Sally's feelings toward her sister, her awareness of being less attractive, and her constant consciousness of the sister's superiority in school. It was suggested that no comparisons between the two girls be made. Sally has certain values as a person and many assets which can be concentrated upon to give her a feeling of worthy individuality.

Worker said she would like to make another recommendation, namely, that Sally be given psychiatric therapy as well as remedial reading tutoring. It was explained that Sally had many conflicts, particularly in regard to her mother, which it might be difficult for the family to resolve. The grandfather said the mother's going away had been a terrible shock to all of them and he could understand how a little girl who had so many problems could be very much demoralized by this event. He said they would be happy to obtain

any sort of service necessary to help Sally. He said it was clear to him that unless she was straightened out in every way, she would not be happy nor could she take care of herself properly. His concentration upon Sally's ultimate security suggested strongly he was thinking of his and his wife's great age and the uncertainty that they would live long enough to see Sally firmly established as an adult.

The grandmother already had been informed in a telephone call that worker intended to discuss Sally's case with Dr. O., the psychiatrist whose help the R. family had first sought and who had referred the case to Catholic Children's Bureau. His assistant, Dr. S., would be willing to treat Sally if the family wished this sort of service. The grandmother made a note of Dr. S.'s name and said she was glad to know the psychiatrist was prepared to accept Sally for treatment. Worker said that Catholic Children's Bureau would stand ready to offer further service if the psychiatrist or the family thought it advisable in the future. As the interview was terminating the grandmother said she would like to show worker the room she had redecorated for the girls. It was a large room with attractive furniture, twin beds, lovely draperies, and dressing tables for each of the children. It was a friendly room with both den and bedroom qualities.

In saying good-bye to the grandparents (the father had disappeared while worker was upstairs with the grandmother), worker remarked that despite Sally's troubles she was really a very fortunate girl to have such a fine home. The grandparents were commended for their understanding, for their desire to help her, and for what had already been accomplished. They were very much distressed that no fees are charged by the Catholic Children's Bureau for service such as this.

A subsequent telephone call from Mrs. R. about two weeks later revealed that tentative plans to engage Miss J's services had fallen through. Mrs. Grace P., recommended highly by Miss J., was then suggested to do the remedial work. Mrs. R. reported no contact had yet been made with Dr. S. because of Sally's imminent tonsillectomy, but that as soon as the child felt well again they would arrange an initial appointment.

This case illustrates merely a diagnostic study of Sally, who was presented as a school adjustment problem, and services which were available on a diagnostic level. The psychiatrist has been informed that we will be glad to supply case work service if it

later appears necessary. There are, of course, in this brief contact many unanswered questions. For example, the father's relationship to his children and to his parents is not clear. However, since the service requested by the psychologist referring Sally for help has been given and Sally has not been accepted for therapy by Dr. S., further agency assistance will probably depend upon the psychiatrist's wishes.

PART III

SPECIAL MEETINGS

NECESSITY FOR A CORPS OF VOLUNTEERS

Very Rev. Msgr. A. J. Fussenegger, *Diocesan Director, Catholic Charities Bureau, Indianapolis, Ind.*

THE great miracle of World War II was the unity it brought about in the people of our nation. Suddenly, with the signal from Pearl Harbor, our quarrels among ourselves were abandoned, our differences ended, all our frictions submerged into a composite unit for defense. True to character, when threatened by a great danger and under serious stress, the nation, as a whole, was ready and eager to make any sacrifice to preserve its life.

Women from all walks of life flocked to defense plants, donned overalls, picked up awkward tools, operated greasy machinery, anxious to do what they could for the common cause. Every call from the Red Cross for more volunteers for its many services, brought new recruits from the inner sanctum of the home and elite society, as well. Unprecedented records were set by periodic blood donors, who gave a gallon or more of their life's blood, to save lives for their country. Every locality, in every area, in every State, had its full quota registered for civilian defense work. So great was the number applying at our USO's the nation over, to serve as junior and senior hostesses, that it became necessary to set high standards for eligiblity, to operate under strict rules, and eventually to organize groups to serve in relays, on assigned days and at specific hours.

We are not so gullible as to believe that such a national unity, brought about by external conditions so precipitately, is going to be permanent. It is only a year since the order to cease firing rang around the world, and already a state of lethargy is fast overtaking the people. The ending of the war seems to have been the signal for reversion to peacetime attitudes, occupations and leisure. Are we going to stand by and let this enormous wartime volunteer corps disintegrate completely, and do nothing about it?

Welfare agencies need only to make a place in their programs,

and sufficient energy and enthusiasm can be reconverted from the ranks of the wartime volunteers, to satisfy any demands. Catholic Charities has been convinced for a long time that its effectiveness, in combating social problems, is in direct proportion to the support, backing, assistance and cooperation it receives from the Catholic people at large. In order to do its best and most efficient work, Catholic Charities must, of necessity, have a large and well-trained group of volunteers. This paper is not referring to the St. Vincent de Paul Society, the Ladies of Charity, and other groups organized to do social work in their own right; but, rather, to that large group of Catholic independent and unorganized willing workers who have so much to offer and are only awaiting our bidding.

The term volunteer, as defined in the dictionary, is "a person who enters a service of his own free will." In a wider sense, as we understand it here, and as defined by the Volunteer Service of Community Chests and Councils: "A volunteer service is the participation without pay, by an individual, in the agency, and a program of his community." And, by analogy, a person who renders such service without pay is called a "volunteer."

As a Director of Catholic Charities, my thinking levels off in terms of the relationship of the volunteer to Catholic Charities and its program of social service in the diocese. We are altered at the outset by the possibilities of teaming up the paid worker and the volunteer, the unpaid worker.

The growth of Community Funds, the establishment of schools of social service, the organization of agencies, the creation of Councils of Social Agencies, plus years of experimental practice—all have contributed to a highly developed technique in social work. Social work of accepted standards today requires efficient professional personnel. Competent service is based primarily upon proper equipment obtained by special professional education and training.

The relationship between the professional worker and the volunteer is not always understood, and requires clarification. A simile might be helpful—the complexity of social problems is intricately interwoven in humanity's social structure. It represents a picture of a large web, whose ends are lost to view in beclouded issues, attitudes and conditions of life. In the center are flies,

struggling to extricate themselves from the clutches of spiders. The webs are the evil conditions and pitfalls of our modern society; the flies are the poor human victims; and the spiders are the social problems destroying the victims. The professional social worker, on his errand of mercy, is occupied with the immediate problem, as it were, of rescuing the flies from the traps of the spiders, while the volunteer is in the auxiliary, busily aiding the worker, by destroying and neutralizing the numerous influences that make up the traps. The professionally trained workers can do a good job alone, but the acme of efficiency is reached only when a properly trained corps of volunteers supplements the professional staff.

A volunteer should never be placed in a position where he is doing a job, or giving a service, for which money is available. If money can be obtained to pay for a service, the proper personnel should be employed. Only in emergencies, when it is impossible to get help or an appropriation of funds, should volunteers be used. A volunteer is not to supplant the paid worker; his function is to supplement him.

In order to become an effective team, both professional worker and volunteer must recognize the responsibilities and capabilities of the other. The paid worker, because he is being paid for his time, must be on the job a definite number of hours each week; the volunteer, once he has accepted the responsibility, must be just as dependable. The professional worker must understand and recognize that a fundamental part of his job is working with volunteers. Even though the functions and responsibilities of the two are widely separated, they can do immensely more together, than either can do alone.

The professional worker should:

Eagerly accept the services of the volunteer.
Recognize what contributions he is able to make.
Respect the limit of his abilities.
Understand his needs.
Give whatever help and assistance he can.

Volunteers will not flock into the ranks of social service, unless they are encouraged to do so. The professional worker must arrange the necessary machinery for recruiting, screening, training, and placing volunteers.

The volunteer should have a clear knowledge of the objectives, problems, needs and resources of the program into which he enters. To give effective service, he must:

Be sincerely interested in the work.
Be willing to devote a definite and substantial block of his time to the job.
Accept the necessary training to prepare adequately for the work, under proper supervision.
Accept the various assignments after objective evaluation.
Give some evidence of capability for growth and leadership.
Always maintain a businesslike attitude toward the job.

The most important and, at the same time, the most difficult responsibility of the Catholic Charities is training the volunteer. In many Community Chest cities, the Council of Social Agencies annually conducts a training institute for volunteers. This usually consists of lectures by executives and staff workers of the various social agencies two half days a week for 10 weeks, plus visits to agencies and institutions. Discretion on the part of a Diocesan Director will indicate what and how much of this institute training will be helpful to his volunteers, and how much supplementation is necessary. It probably would be advisable for the Director to conduct his own institute, with the help of staff members of the various departments and institutions. Once the institute is organized, it could be repeated year after year and held in different parts of the diocese. The institute would cover only the basic essentials; more detailed training must, of necessity, be in-service through conferences and close supervision.

Catholic Charities agencies should be fairly bristling with volunteers, because there are so many opportunities to use them. We might class these under four general headings: Boards, committees, services, messengers of good will.

Boards—The importance of good lay volunteers on Boards of Directors, whether they be of Catholic agencies, institutions and organizations, or those of other social agencies, cannot be overemphasized. Board members should be able to represent their agencies in any capacity, such as in regard to: financing, budgeting, building requirements, personnel standards, program planning, and legislative matters. Catholic lay people should be well prepared to serve on State and County Boards of Public Welfare,

Community Fund Boards, or executive committees of the Councils of Social Agencies. All of these boards welcome the participation of well-informed Catholics. Conscious of our definite philosophy, they desire clearance on the Catholic viewpoint, and usually will accept guidance accordingly. Frequently, an embarrassing situation can be headed off by the timely and tactful counsel of a Catholic lay person serving on the board. Only our best and outstanding lay volunteers should be selected to serve on important boards.

Committees—Second in importance are volunteers serving on community committees. Community-wide committees are sometimes formed in the interest of large or important projects, such as: Recreation, delinquency, juvenile court, or some phase of legislation. These are called Citizens' Committees. Catholic lay people on such committees are invaluable, either as representatives of the Bishop or Catholic Charities, or as informed Catholic citizens. Legislative committees especially must exercise intensive vigilance. The Social Security program is still in the developmental stage. Many bills concerning children, the aged, health and welfare, on both a national and State level, are being considered. In such measures, the interests of our agencies, institutions and people must be safeguarded.

Committees of the Councils of Social Agencies are usually composed of professional and lay people. We should be represented on all of these by volunteers, at least in proportion to the percentage of our Catholic population. Of particular interest, are the various committees on family and child welfare, including camping, delinquency, foster homes, adoptions, unmarried mothers, and many others. All of these problems require a great deal of research and study, in order to lay the groundwork for adequate programs. In many cities, the foster home committees have put on successful campaigns for new boarding homes. The committees on adoptions have been most helpful in combating wildcat, or "over-the-counter" baby placements. Education of the public on the evils of such adoptions, and bringing them to the attention of the legislators, are our best approaches to this problem. Volunteers might even assist in drawing up legislation to govern such situations. The committees on neighborhood and youth groups make surveys of areas to determine the needs for recreational centers, and help plan

new recreational projects. These committees are helpful in creating and developing new community group interests.

Services—The volunteers especially welcomed by social workers are those who give of their time and service in the field. There is much needless suffering and misery because people do not know of the services rendered by social agencies. Volunteers can be valuable aides to social workers by spotting problems and making referrals, visiting the sick and the aged, helping at chores of housekeeping and nursing. They can render aid through motor corps service, by taking the aged, the children, the sick or handicapped to hospitals, and clinics, to church, and to entertainments.

Another aid is by shopping—accompanying children from either boarding homes or institutions, on tours of the stores, as a reward for good behavior, or to buy necessities. Shopping is a means of training children to know the various types of stores and the value of money. Volunteers show great aptitude for this type of work and can do it well, while the professional worker continues in the field. It is important also that our Catholic volunteers aid local or national drives for funds, such as: Community Funds, Red Cross, Infantile Paralysis, United Service Organizations, and other legitimate community drives.

Other special activities for volunteers are serving as counselors, troup leaders, camp leaders, and Big Sisters and Big Brothers. The clerical offices of social agencies welcome the services of volunteers for typing, filing, or mimeographing during drives for members or for funds. Women's organizations could adopt as their special charity an institution, a hospital ward, or some special project of a social agency. Every institution needs sewing circles or clubs to help with the mending, or quilting, to provide certain articles of clothing, bedding, drapes and curtains. Social agencies can always use layettes, quilts, First Communion outfits, and all kinds of clothing for their needy poor. Hospitals are experiencing a shortage of nurses, and are recruiting volunteers to serve as nurses' aides, others to wrap bandages, polish instruments, and perform many other chores.

Good Will—Last, but not least, among the functions of the volunteer, is that of creating good will. This is often developed indirectly and spontaneously through volunteer service. One of the chief values of the institute for training volunteers is the oppor-

tunity it affords to bring to an important group of people the real purpose and work of Catholic Charities. The greatest handicap to a social agency and its program is a lack of knowledge and understanding of its functions and services on the part of most Catholic people. Social work can be likened to farming. The best farmer in the world and the finest seed do not guarantee a good harvest. Many other factors must be considered such as, good soil, rain, sunshine, freedom from insects and pests. So the best organized social agency and the finest program do not insure worthwhile results. A great deal depends upon the good will of the people in general, and the cooperation of the priests, the Sisters, and the teachers in the schools, in particular. According to this standard, every Catholic in the diocese is a good prospect for volunteer service—he can become a messenger of good will who can make the remotest areas of the diocese a flourishing field for Catholic Charities. This is one way in which a diocesan agency can provide full diocesan coverage. The best we can offer at this time are the central office in the See City and several branch offices in the larger cities in the diocese. The rural areas are either overlooked entirely, or receive only consultative service in emergencies. The reason for this is quite obvious. There are not nearly enough trained social workers to staff the existing agencies. And if workers were plentiful, funds would not be available for employing and placing them in all areas needing service, as is the policy of most Departments of Public Welfare, an agency in every county in the State. A small, well-trained welfare committee in each parish, under the leadership of the pastor, working in close cooperation with the diocesan Catholic Charities, would bring us very close to full diocesan coverage.

We recognize the fact that the glamour and the patriotic urge to help found in the war effort will not always be present in the field of social service. But social work is not entirely devoid of glamour and patriotism. It is patriotically dedicated to serve and save that segment of humanity which is waging a losing fight against poverty, dependency, illness, human weakness and frailty. And the glamour is that experienced by the deacons in the early Church who, in Christ's name, brought solace, comfort, and food to the poor and forsaken. Besides the good we do to our neighbor and society, we also advance our own spiritual development, by

growing in grace and sanctity before God. Our own souls are the eventual beneficiaries. Almighty God will not be outdone in charity. Whatever we do for the good of our neighbor will be repaid to us a hundredfold.

Catholic Charities, in the last analysis, is an extension of pastoral work. The pastor's life is so taken up with ministering spiritually to the souls committed to his care, and with the temporalities of his parish, that he has neither the time nor the financial resources to care adequately for the social welfare of his flock. An organization of specially trained people, under the general direction of the Bishop and the executive direction of a priest, is commissioned to execute those functions, as a specialized service, known by the name of Catholic Charities. Regardless of the fact that the professional workers in this agency are paid, their spiritual recompense for service to the poor of Christ is not diminished. So, too, will the volunteer lay up spiritual treasure in Heaven, whether it be by his service in the field of social work, in the office or an agency or institution, or by just being a messenger of good will.

The laity should consider this call to service a call to collaborate and participate in the hierarchical apostolate of the Church. In the early days of the Church, this was the case. What would the 12 Apostles have been able to do in the immense world, if they had not called upon co-laborers—men and women, old and young, and said to them: "We are the bearers of the heavenly treasure; help us dispense and distribute it." St. Paul, in his letter to the Philippians iv, 3, after mentioning names, pays special tribute to the women: "I entreat thee, help those women who labored with me in the gospel." In our Catholic Charities programs, all of the corporal and spiritual works of mercy are included: Giving food to the hungry, clothing the naked, sheltering the homeless, protecting the weak, healing the sick, instructing the ignorant, comforting the distressed, and counseling the unwise. To all workers associated with these programs, Christ will say: "As long as you did it to one of these My least brethren, you did it to Me." And, finally, we have the promise of those consoling words: "Come thou faithful servant and possess the land reserved for those who do the will of My heavenly Father."

VOLUNTEERS AND CATHOLIC AGENCY PRACTICES

Miss Agnes K. Quinlan, *Executive Secretary, Catholic Welfare Division, Diocese of Columbus*

THE challenges to Catholic agencies today are manifold. They have grown by leaps and bounds in the last 25 years, and today the situation does not assume an appearance of less complication, less demand or less challenge for the future.

In order to define the subject there does not seem to be a more appropriate beginning than to quote from the Introduction to *A Call to Service,* a publication sponsored jointly by the National Conference of Catholic Charities and the National Council of Catholic Women:

> The pioneer in the field of social service is the volunteer, who renders personal services to others not for remuneration, but because she has been commanded to love her neighbor as herself, and to see in others the image and likeness of God. She seeks to attain her heritage by helping her coheir.
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> It is she who discovered the need of technically trained workers to study and apply the fast developing principles of social science. Remembering always that the trained worker is the product of the demonstrated necessity for technical service in a specified field, it must not be forgotten that the general field remains largely that of the volunteer. Even so vast an array of welfare workers as is employed by the Federal, State, and local governments and the diocesan organizations of charities can alleviate only the most glaring instances of need, and often must of necessity confine themselves largely to instances of economic need. Personal need, whether it be of friends, of neighborliness, or of moral assistance, still remains without satisfactory solution. . . . There are many souls in need of personal services who never become known to an agency. The continued partnership of the volunteer and the professional worker is essential if our charity is to be Catholic; it is essential so long as there remains in the world a single soul who may find occasion to ask, "Who is my neighbor?"
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> Almost every movement has its history of the pioneer, the fact-finder, in accordance with whose theories and discoveries, technicians were later trained and developed. But the histories of many of those movements differ from that of social service in that their technicians subsequently assumed almost complete control of the field, whereas we have discovered that we cannot get along without the pioneer.

I should like to add that we cannot get along without the volunteer. I say this for several reasons drawn from experience as a case worker, as a supervisor in both public and private agencies, as well as from the vantage point of a person holding broader organizational and administrative responsibilities than those in the case work area. Indeed, the most influential board members and the best trained volunteers on the boards of our own Catholic agencies as well as the boards other than our own, will be even more effective as opportunities are made for volunteers to sit in and discuss case material. The problems confronting society today exist in every community. They are more pointed and understood when Mr. Smith knows John Jones and also knows how to help John Jones in a way which John Jones can accept.

Before effective representation of Catholic principles can be made, our people working in their own communities, organizations and agencies, must be informed as to the application of those principles as they are related to our widespread, yet often times deeply rooted social problems. This must be accomplished by methods other than sermons or lectures. Indeed, it must be a personal experience; it must be demonstrated; it must stem from a real conviction as to responsibility.

Because lay people for the most part are unaware of the effects of discriminatory legislation, spurious philosophy and movements attempting to put God out of today's focus, and, because we professional people are aware, or should be aware, of the ramifications of many of these situations, we have a very deep responsibility to inform our constituents of the "down to earth" facts. Let a man own his own house and he will respect the property of others too. Give the volunteer a human interest job to do and she will feel a great personal responsibility to the client, to herself, and to the agency.

Catholic charity is not something which may be left to a professional worker alone. But most assuredly, the leadership needed in defining and interpreting responsibility for cooperating and coordinating the work of the volunteer in Catholic charity belongs for the most part to professional persons in Catholic welfare work.

I have been specifically requested to develop this paper along lines of personal experiences so here is a presentation of some

experiences, drawn from unpublished notes, reports and papers which have survived years of moving around the country. They show both good and bad methods, good and bad procedures. In baring these facts, as they are, the right is reserved to make a few personal observations in conclusion.

One of my first experiences in working with volunteers, based on case material, may be described as follows:

"X" institution was a private institution for the care of orphan, half-orphan and abandoned children, or children from broken homes. The institution had an auxiliary board of women affiliated with the National Council of Catholic Women, whose main function was that of raising money. Intake to the institution was arranged at the front door; parents, other relatives, representatives of the courts, social agencies, etc., would deposit the child or children in the care of the good Sisters who were much concerned at the time about the decrease in their population. We social workers were still struggling with the "institution versus boarding home" problem and were being rather successful in confusing the situation, too. One of the major problems of the institution was the restriction set by the local Community Fund relative to supporting children placed from outside the geographical area covered by the Community Chest.

Since a social worker had been engaged by the institution to make pre-placement social investigations, it fell to her lot to accept for investigation a most appealing application for the placement of seven children from outside the geographical area covered by the Chest. Without going into details of the case, be assured that the children needed institutional care and were it not for the Chest restrictions, they would have been accepted immediately. There were administrative problems involved, however, also problems about which the auxiliary board had never been informed. The administrative problems included not alone the needs of the children, but the attitude of the Community Fund, the responsibility of the county where the family resided, the responsibility which the institution felt as the only child welfare organization in three counties, the necessity for interpretation of all these inter-related factors, as well as the problem of making the correct decision expeditiously and still keeping everybody happy.

Arrangements were made for some members of the auxiliary

board to visit with the social worker the place where the family lived up in the mountains. Later, the women accompanied the worker to the county welfare office to discuss proper action in this case with the county officials. The attitude of the officials was that $175 per month was a lot of money to be spent for placement of these children even for a limited time, especially since they represented a minority group. The ladies were shocked at such an attitude on the part of the county officials, in performing their duties as defined by law. The county had no plan to offer, however, and the volunteers from the board felt that some strategy to solve the problem had to be undertaken.

Within a few days a case committee was organized, consisting of three nuns from the institution, the social worker, the psychologist from the Juvenile Court, and four members of the women's auxiliary board. A meeting was held at which every agency knowing the family, and representatives of other groups such as the County Commissioners and Community Chest were invited to sit in at a conference to decide what should be done for this family of children. The meeting was held at the office of the Council of Social Agencies in the geographical area where the institution functioned. The result of the meeting was that the county welfare agency was declared responsible for the care of resident children and financially liable for their support. The children were placed in the institution; later two of the members of the original committee were helpful in securing boarding homes for some of the children in this family.

When the effectiveness of this procedure was recognized, the case committee became a permanent part of the institution's program. The volunteers were soon organized into a permanent committee, meeting every other week to discuss all investigated applications for admission to the institution. The committee also accepted responsibility for studying and assisting in formulating other plans when placement in the institution was not advisable. The members of the committee were anxious to interpret the institution and its program to the courts, county welfare agencies, and Community Chests throughout the State, to lay people and all who were interested in any way in the institution and the total picture of child welfare in that area.

Later, the committee began a review of the children who had

been in the institution for a number of years. The members of the board and the Diocesan Council of Catholic Women raised funds to pay the psychologist for a study of each child in the institution. It was discovered that of the 125 children in the institution, only six were normal intellectually. The remainder were below normal. This conclusion was not based merely upon the current examination, but on a series of tests given each child intermittently over a period of several years. When this fact was brought out it became the job of the auxiliary board through its case committee to interpret the needs of an institution doing a special job for handicapped children. Once that program began rolling a greater challenge loomed on the horizon, namely, the securing of private funds to support such a program which under the circumstances was truly a Catholic challenge since the State program for the mentally deficient was one of wholesale sterilization.

My next experience with volunteers was even broader in its aspects and more definitely related to the actual work of volunteers with persons in need. The agency was a Catholic one. The title of my position was that of supervisor. The staff was composed entirely of volunteers with some clerical help assigned to the supervisor in a central office. The volunteers were St. Vincent de Paul men and Ladies of Charity. The program got under way in the midst of the depression and was organized along parish lines, but the coordinated plan for volunteers' participation in the administration of public relief covered the entire city. Much description of the mechanics of relief-giving had been given the two societies prior to the time that case loads were assigned but little emphasis had been put on case work procedures. Both groups had been visiting certain members of their individual parishes who were in need, and funds had been raised voluntarily, prior to the time that public monies were made available for distribution by our volunteers. In some of the parishes there was neither an organization of the Society of St. Vincent de Paul nor of the Ladies of Charity. A group of either one or the other or both was hurriedly set up in order to make the program effective in every parish in the city. The volunteers were, under supervision, responsible for making investigations, recommending relief and studying social problems encountered in their own com-

munities. Forms were provided for identifying information to be recorded on and sent to the central office where it was cleared through the Social Service Exchange, and permanent records were kept. If the family applied directly to the central office the clearance was made and the family registered from the Catholic district; a case record was begun and the case was then referred to the parish.

Supervision was carried on in the parish groups. Each supervisor was assigned a certain number of parishes. The groups of volunteers held weekly meetings at which time each volunteer would give a review of his or her cases, tell what the present situation was and point out any new problems arising in the families. New cases would be assigned at that time by the supervisor, and discussion centered around the method of procedure to be followed to alleviate the need, whatever it might be. Problems of a general organizational nature were also discussed at these meetings. The case work problem of one member of the conference became the spring board for case discussion, study and interpretation of case work methods for all members of the conference. Many benefits for the volunteers grew out of these conferences. Volunteers became familiar with the whole of the social work program, the relief angle as well as community resources. The interplay of minds within the meeting afforded an opportunity to know and discuss what the taxpayer was thinking and his evaluation of the whole program which began as an emergency measure and became one of permanency. The attitude of lay people toward the misfortunes and negligences of their fellow citizens offered broad opportunities for discussion of the spiritual as well as corporal works of charity, our responsibilities and the presence of God's likeness in all His creatures.

Enough interest was aroused so that individual members were willing to devote their time not only to a study of problems affecting their own conferences but also to other wider social maladjustments looming on the horizon. Many were more than willing to serve on community committees and boards of other agencies. Some conferences collected funds for items for their families that were not supplied by the relief grants.

Later, when my supervisory position became one of supervising the paid workers in the Aid to Dependent Children program

in this city, many of the volunteers stood ready to give of their time, talent and money when called upon for service in this field.

Although this all sounds good on paper, there were many pitfalls in the project. In view of the many types of men and women to be supervised in this program, it was a tremendous task to know the idiosyncrasies of each conference person, as well as the people with whom they were working. Many of the conference people were interested enough in the program and its development, to attend all open meetings pertaining to the work, including those of the National Conference of Social Work. The project as a whole emphasized the administration of relief, and the administrative entanglements remained the focus of attention throughout the development of the program.

The volunteers were not prepared to work with the great numbers of families which were in need in some of the parishes. They were pressed for time even to deliver the relief checks each week. There was no case work preparation given to these volunteers. Whatever they got in case work training came only at the weekly conference.

The biases or prejudices of the volunteer working under such taut conditions, remained with him. A supervisor with eight parishes meeting weekly at night could not possibly get to all the meetings each week. A supervisor carrying responsibility for 70 volunteers who visited 406 families each week could do little but skim the surface in the direction of case work. Budgets were an administrative responsibility and had to be approved weekly, if folks were going to eat and have shelter over their heads. Some of the volunteers themselves were pleased when the project ended. They could then go back to the work they liked to do –visiting the poor people in their parishes on a different level than that of delivering public money to persons who just happened to live in their neighborhood, some of whom they had never known before as Catholics. Many of these volunteers, however, are now serving on committees of social action, such as the Council of Social Agencies, the board of the Department of Public Welfare and citizens committees of that same department. Private social work is the order of the day with the volunteers; they are now spending private money, not public money. They are at the present time performing the function of friendly visiting to Old Age pensioners; they

are providing for the exceptional needs of children receiving Aid to Dependent Children benefits. Their interests have been expanded to public institutions such as the penitentiaries, jails, infirmaries and city hospitals. They are in charge of a large summer camp for underprivileged children. Much of the interest in all these social programs, I feel sure developed from the experiences which the volunteers encountered under supervision in the relief organization.

There have been other interesting experiences working with volunteers in Catholic Charities, but I must proceed to the newest project.

In October, 1945, the Diocesan Council of Catholic Women was organized in the Columbus Diocese. Among the committees suggested by His Excellency, Most Reverend Michael J. Ready, was one to cooperate with Catholic Charities. The Catholic Welfare office had just been organized in September of that year and due to a number of obstacles which had to be overcome, the Council of Catholic Women and the Catholic Welfare office did not begin to plan a program of activity until February 1946. Then trained personnel was at a premium; there was no one upon whom to depend for the recruiting, training and supervising of volunteers in any cooperative venture except the volunteers themselves. Therefore, the chairman of the committee cooperating with Catholic Charities assigned by the Columbus Deanery of the Council of Catholic Women had to assume much responsibility. She had to serve not only as a key person between the Deanery President and the chairman of the Committee Cooperating with Catholic Charities, but also as a key person in finding volunteers among the men's groups when the job to be done was one in which a man with specific qualifications would function best. For example:

A call from the County Welfare office described two Hungarian men who could not speak English, were not citizens, and therefore under the Ohio law were not eligible for financial help. The request was for some one who spoke Hungarian to visit the two men and explain certain steps which were necessary before the Public Welfare office could grant assistance. Since housing conditions were unknown it was thought advisable to recruit a man to investigate the situation. This was effected by contact be-

tween the chairman of the Committee Cooperating with Catholic Charities and the parish priest who recommended a Hungarian man, a member of the Holy Name Society. The volunteer was given information in regard to the steps which would have to be taken so that he could interpret them to the two Hungarian men. He made three visits to the house to see his clients; he discovered that both men were nominally Catholic, although not affiliated with any parish at the time, nor attending to their religious duties. It was necessary to supply the cost of application for citizenship papers; the recruited volunteer felt that it was possible for the Holy Name Society to take care of that amount.

On another occasion, it was necessary to locate a key person who knew a certain neighborhood in the city and who would be able to give pertinent information relative to programming at a settlement house under Catholic auspices in that neighborhood. The president of the Columbus Deanery and the chairman of the Committee Cooperating with Catholic Charities were able to put their fingers on a qualified person who assisted in organizing an advisory committee for the settlement house.

The Council of Catholic Women has been used to recruit persons for special assignments, such as to act as legal guardians of children having estates, to study pending legislation, to contribute their services as bookkeepers; in another instance, in cooperation with the Knights of Columbus, a Big Brother was secured for a Catholic boy who was being returned to his own home from the National Training School in Washington, D. C. Thirty women from the Columbus Deanery are now organized into a Motor Corps to transport children to clinics, the aged to doctors' offices, case workers on their visits, children to camp or other recreational projects.

Early in February of this year a meeting was held with the chaplain for the Diocesan Council of Catholic Women, the Diocesan chairman of the Committee Cooperating with Catholic Charities, the president of the Columbus Deanery, and her Cooperating Chairman. At that time the problems of aged people in convalescent and rest homes as well as aged people living away from their own homes were discussed. It was decided to set up a program for friendly visiting to the aged, whether they were recipients of Old Age Assistance or not. Some of the persons in need of such

a service would be referred by the pastors and some would be referred from the Aid for Aged office in Franklin County. After a lengthy discussion it was decided that a training program for this work was necessary and that it was advisable to undertake such a training program in cooperation with the Council of Social Agencies. It was agreed that to set up a separate training program would be a duplication in the community; if the Council of Social Agencies would open its training program to the Catholic group, allowing the latter to have its own lectures on case work and spiritual problems and services, then a coordinated program for training could be worked out. Since the Council of Social Agencies had encountered difficulty in recruiting volunteers to do friendly visiting and since there was wide interest from the Catholic group, a cooperative training project was immediately worked out.

The meetings were held in the Council of Social Agencies once a week for five weeks. There were 45 Catholic women from various parishes who participated in this first training project for friendly visitors. Discussions centered around legislation affecting the aged, nutrition and medical problems, recreation and hobbies, individual case work, spiritual opportunities for the visitors, and spiritual services which they might be able to render to the aged. Stress was placed in discussion of the case work and spiritual problems and services on approach, types of service, expectancy of accomplishment, definition of charity and the moral virtues necessary for friendly visitors. Without further detail about the subject matter of the training course, I shall say that we now have friendly visitors to the aged in 12 parishes in Columbus. These women are meeting interesting and challenging experiences and are able to offer real friendly services of various kinds to aged persons living away from their own homes, in convalescent homes, or rest homes.

Evidence of the interest manifested in this work in one parish is described by the fact that the assistant pastor asked for donations with which to buy food to be prepared and served by the friendly visitors to the aged patients living in a rest home within the boundaries of the parish. Special holidays for the individuals, both Catholic and non-Catholic, are remembered by the visitors. Presents are given and efforts are made to do special services re-

quested by the aged persons. One of our friendly visitors offered her services to assist in the preparation of breakfast for the patients in a rest home in her neighborhood. She was later asked if she would help to bathe one of the patients. In performing that service she found that the old lady was quite ill. She discovered also that the old lady was wearing a Sacred Heart badge pinned inside her gown. The visitor learned that the old lady had told the other patients that she was Catholic but had been away from the Sacraments so long that she was hesitant to mention it to the priest, although he brought Holy Communion to some of the other patients monthly. The friendly visitor with permission from the rest home operator called a priest. He came immediately and prepared the patient for death.

The same visitor has assumed the responsibility for cooking and serving breakfast for the Catholic patients each morning after the priest has distributed Communion. Otherwise, the patients would have to wait till lunch time for food.

Experience thus far in Columbus indicates that there is much interest and manpower to carry out a program of volunteer activity which will make a great contribution to the Church's welfare work. The State Department of Public Welfare, Child Welfare Division, has asked for the names of the various parish chairmen who are cooperating with Catholic Charities throughout the 23 counties of our diocese. In discussing this request with the State Department we expressed the view that while this was a very helpful move, it could not be expected that our various chairmen would have much to contribute to the field of child welfare until certain training was made available to them. This is a very pertinent problem if the Church is to retain its age-old place of prominence in the care of orphans and dependent children, since Ohio is so set up legislatively that all children who are dependent are the responsibility of the various county Child Welfare boards. A cooperative plan with the State is doubly important at this time in view of the fact that our Catholic dependent children are scattered throughout the diocese, and our Catholic welfare program is so late in being organized.

The Council of Social Agencies has also requested the Catholic Welfare office to supply the names of interested people to serve

on committees on Health, Recreation, Family and Child Welfare, Old Age Assistance and other activities.

Conclusion

After these, plus other experiences not mentioned, in working with volunteers over a considerable period of time, I should like to make the following observations:

(1) Sometimes volunteers fear the trained professional worker and they hesitate to offer their services or accept an assignment because the professional worker has awed them with his great knowledge and has set himself up on a high pedestal, so to speak.

(2) Volunteers are usually very practical people. They do not have the technical training but they do have common sense which is extremely important in all instances.

(3) Here is a challenge for the leaders in our Catholic Charities agencies to find the middle ground where professional people and volunteers may come together with mutual inspiration and motivation to help their neighbors. Naturally there is the necessity for recognition on the part of the volunteer of deep-seated problems which require the services of the professional staff. This awareness will come with experience and supervision.

(4) The first prerequisite in this challenge is to define the job which must be done. The second step is to recruit the proper person or persons for the job. The third step is to make available, from both national and local sources, training for the volunteer so that he may work in cooperation with the professional worker and in conformity with the spirit of the agency. The next step is continuing supervision to assure the volunteer that he is performing in the most effective manner on his assignment. The last step is to permit and encourage the volunteer to assume leadership. A capable supervisor will make that possible.

(5) In light of present-day problems it seems folly not to spend a great amount of time and thought in planning for the needed participation in our programs of the many lay forces which we have at our doorsteps.

A VOLUNTEER PROGRAM IN CATHOLIC CHARITIES

Mrs. Daniel A. Doyle, *President, Diocesan Council of Catholic Women, Brooklyn, N. Y.*

VOLUNTEERS are a joy to some supervisors, and a heartache to others. According to the Executive Secretary of the Junior League of America, there are these diverse reports. "She's reliable, trustworthy, indispensable. I couldn't operate without her."—"She's unpredictable, erratic, undependable, just a cross I have to bear." Perhaps you have met both kinds.

I would like to tell you briefly of the Brooklyn Diocesan Council of Catholic Women; our plan of procedure; the difficulties we have met in our volunteer work. I shall offer some constructive criticism and end on an optimistic note—some of our successes.

The Brooklyn Diocesan Council of Catholic Women functions through a committee system. We have 12 standing committees and 2 special committees. One of our standing committees is the Committee on Cooperation with Catholic Charities. At the beginning of her term of office, the President meets with the executive committee and appoints the Diocesan Chairmen for the year. The success of the work depends to a great degree upon the Diocesan Chairmen. They are chosen carefully; in the case of the Chairman of the Committee on Cooperation with Catholic Charities, a woman recognized as possessing the following qualifications is chosen:

> She must be spiritual.
>
> She must be unemployed, so that she will be able to devote sufficient time to the job. Members of the committee may be women who are employed, but they should be able to give at least three hours a week to the work.
>
> She must be interested in people.
>
> She must possess tact, sympathy and judgment.
>
> She must be discreet, prudent and alert.
>
> She should have a definite sense of responsibility which will make her prompt in keeping appointments and submitting reports.

The Brooklyn organization is divided into four County Councils, each having its own officers and chairmen. The Diocesan Chairman with her four county chairmen, plus the Executive Secretary, and three supervisors of Catholic Charities form the

Diocesan Committee. This group of lay and professional members together plan the program for the counties. The committee must meet at least four times a year, preferably at least once in each county.

The actual work is done in the counties, and there the committee meets at least once a month. This committee is composed of the County Chairman, the Family Supervisor of Catholic Charities and the women members who have been recruited throughout the county. At the first meeting there is an explanation of what Catholic Charities is. This is important so that the worker may be a "source of accurate information to her family, her friends, and the public regarding the activities in which she is to participate."

The Supervisor brings to the meeting a list of cases, which are read aloud; then the individual members take the cases which they feel they can handle because of training, locality, or special interest.

At the first meeting, orientation courses are planned. These are usually three in number—two afternoon and one evening course of six sessions each. Originally these courses were given before the volunteers started the work. We have found that it is better to have the women do the work and take the course at the same time.

At the meetings following the first one, the volunteers report back and discuss the various cases. They try to answer the questions which arise.

This volunteer participation has assumed the form of friendly visiting, supplementing the visits of the professional worker who may have 50 to 75 families under care.

Unfortunately, we find stumbling blocks even in this ideal setup: First, this type of volunteer work is new for Catholic women. Up until the war, Catholic women were engaged chiefly in fund-raising, consequently, they have to be trained for this type of work; they must be instructed and inspired. A volunteer will be only as strong as the supervisor is strong. One interested volunteer will do a better recruiting job than many speeches made throughout the diocese.

We have noted in our work specific weaknesses and at this point I would like to offer some suggestions that might be adopted

in work with volunteers. I feel volunteer work could be greatly increased by more publicity. If garments are needed in the Philippines, if Czechoslovakia cries for food, if Italy needs help for her orphans—the whole nation rings with the story. Yet here in our own parish, diocese and country is a simple but important need that is scarcely heard of, except in groups such as this. It is, of course, in no way spectacular; it leads to no glamorous recognition; but because it is simple, because it is the need of our neighbor, it should appeal to the ordinary woman volunteer in the parish. So I say to you of Catholic Charities, if you wish to increase your volunteer staff, increase your publicity.

Our chairmen may talk at a Diocesan Council meeting, or at a Communion breakfast or a parish Council meeting, but, after all, our speakers are comparatively few, our invitations usually limited to presidents and County meetings, the result—the same ears hearing the same story become deafened to it. Let it appear in the diocesan paper and it brings new interest. "Why we do that in our Council."—"I never thought they needed workers that bad."—"I imagine I could give a little time." Those are some of the reactions you get. I have never seen an appeal for volunteers in a church Bulletin and yet that goes to every family in the parish. The parish priest will often make an appeal for funds for Catholic Charities. Could he not, also, at another time, ask for volunteers?

I offer these suggestions, because I understand the greatest difficulty is the recruiting of volunteers. When your national representative is in your territory it would be profitable to have him or her attend a meeting and stress the value of the volunteer.

The next difficulty is the interview. You would be surprised to know how many women become frightened at the very thought of it. In behalf of the volunteer I ask that you use the same tact and understanding when interviewing her as you desire her to have toward those she serves in the volunteer field. Don't be technical. The very words—case history—have an ominous ring to the volunteer. Forums, symposiums, orientation courses, cause the mild little woman to pause and decide it is better to stay at home and sew for the Christ Child Society. Remember you have a jargon of your own. Be sure your visitor understands exactly what she is to do. Do not expect her to hand in lengthy com-

plicated reports. Many a woman can do an excellent job in friendly visiting, but if she has to write a thesis on it, her ardor will wane.

As I have already pointed out, let the volunteer learn as she goes. Give her a concrete job and be sure there is no vagueness about it. Also, waiting for an assignment will lose a volunteer as quickly as anything I know of. Don't lose her in the shuffle. If you assign her for instruction to another worker, be sure to make certain she has been contacted. No doubt you learned these things long ago, and I have great temerity in bringing them up, but you see, I have never been a supervisor, but I have been a volunteer. Many volunteers give their services at a great sacrifice, so don't lose the human side of the picture. One of the things that we so often overlook is the little pat on the back when the job is over. The acknowledgment of a service is a small thing but very important. A telephone call, a brief note to the chairman thanking her volunteers, a reference to the work in a speech, all make the volunteer feel she is truly appreciated.

Our small, carefully trained group of volunteers began their work in this way. During the war, Brooklyn's industries expanded enormously, and married women were lured into taking war jobs. Caring for the children of these working mothers became a pressing need. There were many more applications for day care of children from working mothers than there were places available in our Catholic day nurseries. Catholic Charities decided to conduct a survey to learn, if possible, what happened to the children for whom care was not available at the time of application. Was the child still unplaced? Had the mother found placement for her child in another agency? Did the need for placing the child still exist, and was the need real? These were the questions to be answered. Each volunteer was given the name of one or two families to visit. Some of the volunteers set out at once to complete the assignment. One committee member found not a working mother, but a young pregnant woman who had wanted her three-year-old son placed in a nursery. She had been ill for weeks and when the volunteer visited her she was indeed a desperately sick woman. Neither she nor her young husband, who had to stay at home to care for his wife and son, knew how to go about getting the help they so urgently needed. The visitor re-

turned to Catholic Charities at once, and reported her findings to the professional worker. A few hours later, the woman was taken to a hospital. The volunteer had the satisfaction of realizing that by her first friendly visit she had helped to save the life of a mother and baby. This was but one of the 15 families visited by the volunteers in this project.

Among the many families helped by Catholic Charities are children not robust enough to be sent to camp. So our volunteers, especially those in the rural sections of the diocese, broadcast this story to their friends. "Please take a little child from the hot, congested city streets into the country as your guest for a week or two," they asked. The volunteers themselves did the investigation for approval of the homes offered for vacations. At the same time, they kept in mind the even greater need for foster boarding homes or adoptive homes. When they came across a home that looked like a possible boarding or adoptive home, they turned it over to the professional worker. Volunteers living in the city provided transportation for the children to and from the country. This summer we placed 50 children in vacation homes. Mary M., an attractive little girl of seven, had to have her tonsils removed, but needed a little building up first. After three weeks of adequate food, rest, play, sun and air in a vacation home, she returned to the city where her operation was easily and successfully accomplished.

Occasionally tickets are made available to Catholic Charities for the circus, the beaches or the Floating Hospital. Children using these tickets much be chaperoned (the regulation is that for every 10 children, there must be a chaperon) and some of our members are always ready at very short notice to accompany these children.

At Christmas time, "Catholic Charities Children" must be remembered. A group of volunteers address the letters of appeal for funds with which to buy Christmas gifts. Together the professional worker and the committee member plan the best method of providing Christmas Cheer. In some instances, the mother is given the money to shop for the family. Then, again, either the professional worker or volunteer may do the shopping; later the group meets to wrap the gifts.

Frequently, through illness or death or for other reasons, a home is broken and children have to be placed for a time in board-

ing homes or institutions. Volunteers are needed to drive these children to and from medical or psychiatric clinics. In some instances, where infants are involved, it means that the volunteer driver has to find a friend to help with the children. A special project conducted along these lines for the Catholic Home Bureau by our volunteers has been completed. Twenty-five women spent 150 hours transporting 30 children to clinics. Now the Angel Guardian Home has requested that our group continue this motor corps service for them.

A program of visiting the aged on a parochial basis, begun by a group of women in two parishes, has been carried on for three years. This was a joint project under the direction of the supervisors of Catholic Charities and the professional workers of the Division of Old Age Assistance, Department of Welfare, who first asked for this service. Through it many lonely women, often bedridden, receiving Old Age Assistance, have found new friends. Because she lived in the same parish, the volunteer found it easy to drop in for a friendly visit, to lend a sympathetic ear and to bring a breath of the outside world with her. There are also the aged who appeal directly to Catholic Charities for help in finding a boarding or nursing home. One day the professional worker was telling the volunteer group about people to be visited. "I have a difficult proposition. An intelligent, elderly, friendless woman who has a cancer of the head, has asked us to find a nursing home for her and now wants someone to visit her. Would one of you care to take her on?" Until her death a year later, this woman was visited weekly. Before she became bed-ridden, she was driven to the doctor's or the dentist's office, or taken for short rides. The volunteer felt well rewarded when the patient said repeatedly, "Please come soon again. You are very valuable to me." In Kings County, there are 15 volunteers who have devoted 372 hours to 20 aged persons. In Queens County, there are four committees who visit the aged. These volunteers have devoted 414 hours in the last year to the visitation of 55 aged and lonely couples.

These projects are typical of the work a volunteer can do. With training and direction she can be of great value to the professional worker. The longer she works the more interested she becomes. She realizes that this is truly a work of God—and such work brings her great happiness. It is worth suffering the annoyances

that occur in volunteer service, because the reward is 100 percent.

Perhaps some day in the near future, when you are tired, overworked and a little bit irritated, you will look up and see a woman before you. She may say, "I have come to help." Now I hope you will put down the pencil you are dawdling with, smile, and say, "I am so glad you have come. We need Catholic women. Won't you sit down and let us talk this over so that we will both be clear on what there is for you to do." And lo, there you have a volunteer. I know of what I speak, because we do it in Brooklyn.

PART IV

CONFERENCE ORGANIZATION

BUSINESS SESSION

Monday, August 26, 4:00 P. M.

Chairman: Rt. Rev. Msgr. J. Jerome Reddy, *President, National Conference of Catholic Charities, Brooklyn, N. Y.*

Report of Executive Committee

The Executive Committee held two meetings in 1946. The first meeting, which was devoted to a discussion of plans for the program of the annual meeting, was held in Brooklyn, N. Y., on March 29. The second meeting was held at St. Mary's College, Notre Dame, Holy Cross, Indiana, on August 23. A report of this meeting follows:

Appointment of Committees

The Executive Committee recommended the appointment of the following special committees of the Conference:

Committee on the Aged, to work with the National Office in studying facilities for the care of the aged and the relationship of Catholic institutions for the aged to state and local welfare departments.

Committee on Adoptions, to consider standards and practices in adoption and to bring up to date the pamphlet *Standards in the Placement of Catholic Children for Adoption* published by the Conference in 1944.

Committee on Education for Social Work, to study the whole problem of training for social work. The Executive Committee also recommended that there be a discussion of training for social work on the program of the next annual meeting of the Conference.

Committee on Fund Raising, to study fund-raising methods, especially as they have been developed by Catholic social agencies independent of Community Chests.

Reports of Committees and Studies

Joint Committee on Volunteers-National Conference of Catholic Charities and National Council of Catholic Women. The

Executive Committee received a progress report from this joint committee which was appointed in 1946 to promote fuller use of the volunteer services of Catholic women's organizations in the work of Catholic social agencies. The joint committee has tentative plans for a handbook to be used in training volunteers in Catholic social agencies.

Committee on Neighborhood Organization. This Committee reported that while it has functioned very informally it has been active in the past year in the promotion of neighborhood organization in a few places.

Committee on Housing. In carrying out its objectives the Committee on Housing has held a number of local meetings to discuss ways and means of promoting Catholic interest in a constructive national housing program. These meetings have been helpful in stimulating the interest of Catholic agencies in housing.

Joint Study of Catholic Schools and Catholic Social Agencies in Dealing with Behavior Problem Children. The Executive Committee authorized the Secretary to continue negotiations for this study with the National Catholic Educational Association.

Program for 1947

The Executive Committee approved the plan adopted last year, whereby Topic Committees act in an advisory capacity to the Executive Committee in formulating the Conference program. The Executive Committee feels that this procedure is in accordance with the Constitution of the Conference. The Executive Committee recommended that the fullest opportunity be given to members of Topic Committees to participate in planning the program.

National Conference on Prevention and Control of Juvenile Delinquency

The Executive Committee recommended that the Conference do everything possible to secure the fullest Catholic participation in the National Conference on the Prevention and Control of Juvenile Delinquency. The Secretary of the Conference has been charged with bringing together for the Panel on Church Responsibilities the thinking of the various religious agencies in the United States. He has been working with representatives of Protestant and Jewish leaders in preparing the report of this Panel.

On motion duly made by Rt. Rev. Msgr. Thomas J. O'Dwyer

and seconded by Very Rev. Msgr. H. Joseph Jacobi the Conference voted unanimously to approve the report of the Executive Committee.

Report of Committee on Time and Place

To: The National Conference of Catholic Charities and the Society of St. Vincent de Paul:

Your Committee met on August 24, 1946, at Saint Mary's College and begs to submit the following report:

> The Chairman informed the members of the Committee that the one order of business before it was to determine a meeting place for the 1947 annual meeting. Since there was but one formal invitation to be considered, the Committee unanimously voted that the gracious invitation of His Excellency, the Most Reverend Joseph Francis Rummel, S.T.D., Archbishop of New Orleans, be accepted with sentiments of gratitude and that the National Conference of Catholic Charities and the Society of St. Vincent de Paul formally adopt New Orleans as the place for the annual meeting in 1947. The Committee further recommends that the exact dates of the 1947 meeting be fixed by the Executive Committee in consultation with Archbishop Rummel at the earliest possible convenience.
>
> Respectfully submitted,
>
> Very Rev. Msgr. H. Joseph Jacobi, New Orleans, La., *Chairman.*
> Frank Bruce, Milwaukee, Wis.
> Miss Burdine Tobin, St. Louis, Mo.
> John J. Walsh, Boston, Mass.
> Rev. Jerome D. Schmitz, Portland, Oreg.

On motion made by Very Rev. Msgr. H. Joseph Jacobi and seconded by Rt. Rev. Msgr. Thomas J. O'Dwyer the report of the Committee on Time and Place was unanimously approved.

Report of Committee on Resolutions

The assembled delegates, religious and lay, of the Thirty-second National Conference of Catholic Charities meeting on the beautiful campus of Saint Mary's College, wish to express themselves in the following resolutions:

1. We renew our sentiments of fealty and devotion to His Holiness, Pope Pius XII. Recognizing his deep concern for the overwhelming problems and manifold needs of his children throughout the world, we offer the full support of

our membership in any work, national or international, he may undertake.

2. To His Excellency, the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne, we extend our sincere thanks for the gracious invitation to hold the Thirty-second Meeting of the National Conference of Catholic Charities within his diocese. His continuing cooperation and cordiality are gratefully appreciated. We acknowledge his leadership in the realm of Social Action especially through the apostolate of the printed word.
3. We wish to thank the Most Reverend C. H. LeBlond, D.D., Bishop of St. Joseph, for his continued interest in the Conference and his efforts on our behalf as our Episcopal Adviser and Honorary President.
4. To their Excellencies, the Most Reverend Joseph F. Rummel, S.T.D., Archbishop of New Orleans, the Most Reverend Joseph E. Ritter, D.D., Archbishop-elect of St. Louis, and to all the members of the American Hierarchy we express our gratitude for their participation in this Conference and pledge ourselves to extend and perfect the work of charity in their various jurisdictions under their inspiring leadership.
5. We express our thanks to our esteemed President, the Right Reverend Monsignor J. Jerome Reddy, Director of Catholic Charities, Diocese of Brooklyn, for his zealous endeavors during his period of office.
6. To the Reverend W. Edward Sweigart, director of Catholic Charities, Diocese of Fort Wayne, to Paul M. Butler, General Chairman, South Bend Local Committee on Arrangements, and through them to each and every member of all the committees which functioned so well in preparing and conducting the meetings, the Conference extends sincere thanks.
7. To the Sisters of the Holy Cross of Saint Mary's College we extend our prayerful gratitude for their unstinting services and gracious cordiality during our memorable stay on that campus.
8. To the Reverend Matthew A. Schumacher, C.S.C., Chaplain of Saint Mary's, we express our appreciation for his kindness and hospitality.
9. To the Honorable F. Kenneth Dempsey, Mayor of South Bend, to his associated civic authorities, and to the citizens of South Bend we express appreciation for the many courtesies extended during our stay.
10. The Conference expresses to the press, both religious and secular, to the radio authorities, to the hotel and business executives of South Bend, and their staffs, its appreciation for all their contributions to the comfort of the delegates

and the successful completion of the Conference program.

11. The Conference expresses its profound esteem for its recently deceased Treasurer and first lay President, Thomas F. Farrell, K.S.G., of New York City. May his soul rest in peace.
12. The Conference joins with the Directors of Catholic Charities in expressing deep appreciation for the contribution made by the Catholic Schools of Social Work in training personnel. The Conference is impressed with the importance of continued cooperation between our Catholic social agencies and those who play so vital a role in the development of this Christian apostolate.
13. Finally, the Conference acknowledges gratefully its debt to each and every individual who in any way contributed to the success of our Thirty-second Meeting.

Rev. Daniel T. McColgan, Brighton, Mass., *Chairman.*
Frank Bruce, Milwaukee, Wis.
Miss Patricia Conway, Hammond, Ind.
Rev. John J. Donovan, New York, N. Y.
Ralph W. Whelan, New York, N. Y.

On motion made by Rev. Joseph B. Toomey and seconded by Rt. Rev. Msgr. Thomas J. O'Dwyer the report of the Committee on Resolutions was unanimously approved.

Report of Committee on Nominations

The Committee on Nominations of the National Conference of Catholic Charities submits the following slate of candidates for officers of the Conference and members of Topic Committees for 1947:

Honorary President

Most Rev. C. H. LeBlond, D.D., St. Joseph, Mo.

President

Miss Florence M. Mason, Cleveland, Ohio.

Vice Presidents

Rev. Francis J. Dodd, C.M., Emmitsburg, Md.
Rev. Henry C. Head, Green Bay, Wis.
Gen. Allison Owen, New Orleans, La.
Sister Catherine, Normandy, Mo.
Rev. Joseph B. Toomey, Syracuse, N. Y.

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Executive Committee

(New Members)

Miss Katharine J. Dunn, Dayton, Ohio
Mrs. C. E. Pepper, New Orleans, La.
Rt. Rev. Msgr. J. Jerome Reddy, Brooklyn, N. Y.
Mr. L. Clark Schilder, El Reno, Okla.
Miss Eileen Ward, San Francisco, Calif.

Topic Committees

Committee on Children

Miss Agnes K. Quinlan, Columbus, Ohio, *Chairman.*
Rev. Arthur E. Ratigan, Rochester, N. Y., *Vice Chairman.*

(Members for Two Years)

Miss L. Genevieve Griffin, Toledo, Ohio
Miss Mary M. Hynes, Youngstown, Ohio
Miss Kay Lammers, Cleveland, Ohio
Rev. Charles T. Schoettelkotte, Evansville, Ind.

(Members for One Year)

*Miss Olive J. Gage, Washington, D. C.
‡Miss Jessica Lowry, Minneapolis, Minn.

Committee on Families

Miss Margaret Wallace, Baltimore, Md., *Chairman*
Mrs. Thomas F. Norton, Washington, D. C., *Vice Chairman*

(Members for Two Years)

Miss Catherine Dore, Pittsburgh, Pa.
Miss Marjorie Mann, Rochester, N. Y.
Rev. Gill Middleton, Peoria, Ill.
Miss Helen O'Malley, New York, N. Y.

(Members for One Year)

†Rev. J. Emmett McDonald, Brooklyn, N. Y.
‡Mr. Charles A. O'Neill, Milwaukee, Wis.

* Appointed to fill the unexpired term of Miss Agnes K. Quinlan, who was nominated Chairman of Committee on Children.
† Appointed to fill the unexpired term of Miss Margaret Wallace, who was nominated Chairman of Committee on Families.
‡ Appointed to fill a vacancy on the Committee from 1945.

Committee on Group Work and Youth Activities

Mr. G. Howland Shaw, Washington, D. C., *Chairman*
Rev. James F. Murphy, Bridgeport, Conn., *Vice Chairman*

(Members for Two Years)

Miss Mary Agnes Amberg, Chicago, Ill.
Rev. Charles E. Bermingham, Washington, D. C.
Rev. Robert Brown, New York, N. Y.
Miss Mary E. McKeogh, Rutland, Vt.

Committee on Health

Dr. Maud Loeber, New Orleans, La., *Chairman*
Miss Helen L. Burke, Denver, Colo., *Vice Chairman*

(Members for Two Years)

Dr. E. J. Kotanyi, Houston, Tex.
Sister Mary Victory Lewis, San Antonio, Tex.
Dr. James Molloy, Houston, Tex.
Very Rev. W. D. O'Leary, S.J., Spring Hill, Ala.

Committee on Protective and Corrective Care

Mr. Ralph W. Whelan, New York, N. Y., *Chairman*
Miss Violet Park, Cleveland, Ohio, *Vice Chairman*

(Members for Two Years)

Sister Mary John, Cincinnati, Ohio
Rev. Don J. Kanaly, El Reno, Okla.
Rev. Raymond J. O'Flaherty, Los Angeles, Calif.
Mr. Matthew H. Schoenbaum, Chicago, Ill.

Committee on Social and Economic Problems

Rev. Edward E. Plawinski, Chicago, Ill., *Chairman*
Rev. Charles M. McBride, Cleveland, Ohio, *Vice Chairman*

(Members for Two Years)

Mr. John Brophy, Washington, D. C.
Miss Linna E. Bresette, Washington, D. C.
Mr. Frank Fenton, Washington, D. C.
Mrs. Jose M. Ferrer, New York, N. Y.

Respectfully submitted,
Miss Aileen M. Blong, Stamford, Conn.,
Chairman.

Rev. Bernard W. Brogan, *Chicago, Ill.*
Rev. M. Shields Dwyer, *Syracuse, N. Y.*
Edward J. A. Fahey, Newark, N. J.
Miss Mary F. Godley, New York, N. Y.
Charles Partridge, Brooklyn, N. Y.
Miss Margaret Wallace, Baltimore, Md.

On motion made by Rt. Rev. Msgr. Thomas J. O'Dwyer and seconded by Very Rev. Msgr. H. Joseph Jacobi the report of the Committee on Nominations was unanimously approved.

OFFICERS OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES FOR 1946

Honorary President

Most Rev. C. H. LeBlond, D.D., St. Joseph, Mo.

President

Rt. Rev. Msgr. J. Jerome Reddy, Brooklyn, N. Y.

Vice Presidents

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Rev. John G. Hart, Albany, N. Y.
Miss Florence M. Mason, Cleveland, Ohio
Gen. Allison Owen, New Orleans, La.
Sister Catherine, Normandy, Mo.

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Assistant Secretary

Daniel M. Sunday, Washington, D. C.

Treasurer

Thomas F. Farrell, K.S.G., New York, N. Y.

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Rt. Rev. Msgr. John O'Grady, Washington, D. C., *Secretary*
John A. Aid, St. Louis, Mo. (1947)
Hon. Frank H. Bicek, Chicago, Ill. (1946)
James B. Carey, Washington, D. C. (1948)
Rev. Bernard R. Crowley, Detroit, Mich. (1946)
Rev. John J. Donovan, New York, N. Y. (1947)
Rev. Thomas Gill, Seattle, Wash. (1946)
Miss Jane M. Hoey, Washington, D. C. (1946)
Rt. Rev. Msgr. John R. Mulroy, Denver, Colo. (1948)
Rt. Rev. Msgr. William A. O'Connor, Chicago, Ill. (1947)
Miss Alice E. Padgett, Washington, D. C. (1948)
Mrs. Charles H. Ridder, New York, N. Y. (1948)
Hon. G. Howland Shaw, Washington, D. C. (1946)
Most Rev. Lawrence J. Shehan, D.D., Baltimore, Md. (1947)
John J. Walsh, Boston, Mass. (1947)
Matthew Woll, New York, N. Y. (1948)

TOPIC COMMITTEES

Committee on Children

Miss Margaret Shelley, Chicago, Ill., *Chairman*
Rev. Paul Leo Manning, Jacksonville, Fla., *Vice Chairman*
Rev. Henry J. Donabedian, Pittsburgh, Pa.
Miss Isabel Edelen, Fort Wayne, Ind.
Sumter D. Marks, Jr., New Orleans, La.
Miss Alice R. May, Detroit, Mich.
Miss Agnes K. Quinlan, Columbus, Ohio
Sister Thecla, Syracuse, N. Y.

Committee on Families

Miss Ruth K. Lynch, New York, N. Y., *Chairman*
Miss Mary T. Mooney, Newark, N. J., *Vice Chairman*
Edward J. Breen, Brooklyn, N. Y.
Rev. Paul J. Ehlinger, San Antonio, Tex.
Rev. Floyd F. Fischer, Omaha, Nebr.
Rev. Joseph F. Luker, Ogdensburg, N. Y.
Sister Mary Richard, Detroit, Mich.
Miss Marie Stillhammer, Pueblo, Colo.
Miss Margaret Wallace, Baltimore, Md.

Committee on Health

Rt. Rev. Msgr. Thomas J. O'Dwyer, Los Angeles, Calif., *Chairman*
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Miss Gertrude H. Bowling, Washington, D. C.
Eugene J. Butler, Washington, D. C.
Dorothy Donley Dowd, M.D., Washington, D. C.
Very Rev. Msgr. Ralph J. Glover, Newark, N. J.
Maud Loeber, M.D., New Orleans, La.
Miss Mary E. Switzer, Washington, D. C.

Committee on Protective and Corrective Care

Ralph W. Whelan, New York, N. Y., *Chairman*
Miss Violet Park, Cleveland, Ohio, *Vice Chairman*
Rev. James E. Dolan, Los Angeles, Calif.
Rev. Ambrose R. Hyland, Dannemora, N. Y.
J. William McGowan, Pittsburgh, Pa.
Miss Anna McHugh, Chicago, Ill.
Rev. Walter A. Masiulis, Brooklyn, N. Y.
Miss Jerrie O'Connor, New Orleans, La.
Hon. Michael J. Scott, St. Louis, Mo.
Rev. Joseph P. Springob, Milwaukee, Wis.

Committee on Group Work and Youth Activities

Miss June Gardner, Kankakee, Ill., *Chairman*
Rev. James F. Murphy, Bridgeport, Conn., *Vice Chairman*
Rev. Robert D. Brown, New York, N. Y.
Rev. Harold S. Engel, New York, N. Y.
Miss Dorothy Gallagher, Kansas City, Mo.
Rev. James L. Hall, Burlington, Vt.
Mrs. Harold W. Rambusch, Brooklyn, N. Y.
Rev. Eugene J. Shea, San Francisco, Calif.
Sister Mary Hortense, Toledo, Ohio

Committee on Social and Economic Problems

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Stephen M. DuBrul, Detroit, Mich., *Vice Chairman*
James B. Carey, Washington, D. C.
Frank P. Fenton, Washington, D. C.
J. J. Gaffney, Bridgeport, Conn.
Edward Keating, Washington, D. C.
Charles H. Kellstadt, Cleveland, Ohio
Rev. John P. McNerney, Stamford, Conn.
Rev. J. Wilfrid Parsons, S.J., Washington, D. C.
Sister Miriam Theresa, Portland, Ore.

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Rt. Rev. Msgr. John O'Grady, Washington, D. C., *Secretary*
Rt. Rev. Msgr. John J. Butler, St. Louis, Mo.
Rt. Rev. Msgr. Thomas M. Cullen, Mobile, Ala.
Very Rev. Msgr. John J. Daly, Baltimore, Md.
Rev. James H. Doyle, Boston, Mass.
Rt. Rev. Msgr. William J. Flanagan, San Francisco, Calif.
Very Rev. Msgr. Ralph J. Glover, Newark, N. J.
Very Rev. Msgr. August J. Kramer, Cincinnati, Ohio
Very Rev. Msgr. Eugene A. Loftus, Buffalo, N. Y.
Very Rev. Msgr. John J. McClafferty, New York, N. Y.
Rev. Francis P. McNally, Rockford, Ill.
Rt. Rev. Msgr. John R. Mulroy, Denver, Colo.
Rev. Joseph B. Toomey, Syracuse, N. Y.

CONFERENCE OF RELIGIOUS

Sister Agnita Miriam, Brooklyn, N. Y., *Chairman*

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Miss Aileen M. Blong, Stamford, Conn., *Chairman*
Rev. Bernard M. Brogan, Chicago, Ill.
Edward J. A. Fahey, Newark, N. J.
Miss Mary F. Godley, New York, N. Y.
Charles Partridge, Brooklyn, N. Y.
Miss Margaret Wallace, Baltimore, Md.

COMMITTEE ON TIME AND PLACE

Very Rev. Msgr. H. Joseph Jacobi, New Orleans, La., *Chairman*
Frank Bruce, Milwaukee, Wis.
Rev. Jerome D. Schmitz, Portland, Ore.
Miss Burdine Tobin, St. Louis, Mo.
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For the Period January 1, 1946, to December 31, 1946, Inclusive

RECEIPTS

Memberships	$33,664.25
Sales	544.36
Contributions	14,678.00
Contributions—Special	1,510.00
Dividend and Interest Income	82.90
Miscellaneous Income	154.23
Total	$50,633.74

DISBURSEMENTS

Books and Subscriptions	$298.31	
Conference Expenses	1,220.26	
Contributions Paid	2,050.00	
Contributions to Employes' Retirement	1,302.80	
Mimeographing and Multigraphing	1,297.41	
Miscellaneous Expenses	114.78	
Office Supplies	744.64	
Postage	1,114.06	
Printing	5,466.00	
Rebate	4,040.05	
Rent	2,040.00	
Salaries	20,213.26	
Telephone and Telegraph	1,370.84	
Travel Expenses	7,587.25	
Total		$48,859.66
Excess of Receipts Over Disbursements		$1,774.08
Add: Balance Capital Account, January 1, 1946		18,457.22
Balance Capital Account, December 31, 1946		$20,231.30

BERTHOLD D. TIEDEMANN, C.P.A.

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